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My German Schools and Schoolmasters.

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MY GERMAN SCHOOLS

AND

SCHOOLMASTERS.

An Auto-Biographical Narrative.

BY

THOMAS MANN,

WEST COWES.

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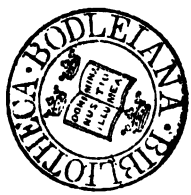

PREFACE.

HAVING often, and by some of the best of men, been asked for copies of letters, now presented in this book; and, for a narrative, linking them together; it has, for various reasons, at length, seemed to me to be desirable to comply with such requests.

By some lookers on, who did not know of the caution with which I was proceeding, my first endeavour to conduct the public worship of Almighty God, in the German language, was regarded as an act of temerity; by others, it was supposed to indicate an amount of attainment to which I never made pretension; and it may be as well that the facts of the case should be known. It is, comparatively, a small matter, for any of us, to be "judged of man's judgment;" but, as the blessing of the Lord does appear to have followed my former undertakings, I hope it may not have been rash in me to take this further step in the same direction.

So many respected *neighbours* have signified their intention to encourage this small effort, that my especial thanks are justly due to them; and the like, to my own dear young people:—the good will of the former has comforted me through a long public life, in their midst; and the affection of the latter is cheering the evening of its days. May "the MASTER" bless those who have "oft refreshed me."

When I think of the varied and successful endeavours of charitable people, for the benefit of strangers *driven* into this Port;—the hospitalities of some—the spiritual concern

of others—the care evinced for sick persons—the tenderness shown towards children, and women in the hours of sorrow—the cordial union of all denominations, and even of all *ranks*, of Christians, in these departments of the works of mercy, I cannot but be thankful that Providence has so long permitted my own residence in the neighbourhood of such people.

In token of such gratitude, I humbly beg permission to inscribe this little book to THE FELLOW-LABOURERS with whom, from time to time, it has been my privilege to be associated, in some way or other, in the care of distressed foreigners; and on whose joint and several endeavours I would fervently implore the blessing of the Lord.

T. M.

Northwood Place, West Cowes, I. W.,
August 5, 1859.

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My German Schools and Schoolmasters.

PART I.

Introductory—Distribution of Bibles and Tracts, in various Languages—Frequent detention of Germans at Cowes—Thoughts of learning their Language—The Decision—Home School—Encouragements—Preparation for Public Worship.

WHILE quietly endeavouring to pursue my path, as minister of a Congregational Church at Cowes, in the Isle of Wight, for nearly forty years, it has been my privilege to distribute the Holy Scriptures and Religious Tracts among English Soldiers, Sailors, and Emigrants; and also among the same classes of people of other nations.

Such endeavours, here, did not originate with me. On my first visit, in February, 1822, several friends were employed in that way. A Ladies' Bible Association had been then recently formed; and its first public meeting held in the National School-room.

Even I, however, have been allowed to distribute Bibles or Testaments to Basque Province-men, Danes, Dutchmen, Finlanders, Frenchmen, Greeks, Italians, Jews, Norwegians, Portuguese, Russians, Spaniards, Swedes, and other persons.

Some unusual facts occurred in connexion with the above distributions; but people of those nations have seldom been with us in sufficient numbers, or long enough, to present remarkable occasions for public worship in their languages on shore.

From Germany, however, before the running of the capacious Steam Packets now plying between Europe and

America, whole sailing ship-loads of Emigrants often remained with us for weeks, having been driven hither for repair in our useful and extensive docks.

The readiness with which such people attended Divine worship, when Revs. Messrs. KRAUT, GREGOROWSKI, and other German Missionaries were also detained, and preached to their countrymen, (A.D. 1833,) encouraged a thought that it might be possible to afford to such Emigrants the opportunity of worshipping Almighty God, together, during their detention at Cowes. Such an idea had glanced into my mind before, but had not been properly entertained; and, for years afterwards, it induced no useful results,—although, with friends, I was from time to time employed in distributing German Scriptures and Tracts, and rendering small hospitalities. The thought of conducting this worship sometimes seemed very desirable, sometimes very Quixotic, and sometimes fled away altogether, at least for a season.

At length, as I trust under the direction of God, another motive, *added* to this, induced me to place myself under a professional teacher for instruction in the German language. I knew it would encourage my dear eldest child to acquire that accomplishment if I were to study with her; and concluded that if my previous thoughts *should* prove to have been those of a "knight errant," the effort would still not have been altogether useless.

If the "Disposer of Events" have over-ruled this *trifle* to His glory, to the good of my fellow-creatures, or to my own happiness, to Him be "the glory due unto His name."

Aided by a good teacher, cheered by the sympathies of my child, and much helped by *trying* to talk with the Germans, I succeeded more easily than had been expected; and occurrences soon evinced that the endeavour was not hopeless.

The Emigrants, many of whom were very poor, and often otherwise under afflictive circumstances, never laughed at my blunders; and that was a comfort. A few friends, also,

occasionally gave me small sums, or food, or clothing for their use; and "The Religious Tract Society," of 56, Paternoster Row, was enabling several of us to supply them with profitable reading. Sometimes it was possible to help them by merely affording information on their personal business; and there were cases in which a friendly *word* did not seem to be useless to them, or to me. I learned the German of "leather" because a poor boy wished to put a patch on his own shoe, and had not a penny to buy it; and other words were learned as easily in the same school.

In offering this narrative, I must, throughout, disavow any design to represent myself as the only labourer, here, for similar objects. There were at least ten before I saw the town; and not less than thirty afterwards.

On the evening of a Sabbath in June, 1840, my pulpit being supplied by a friend, I first attempted a special religious service among Foreign Emigrants, and, arming myself with tracts, proceeded to what we call "Saltern's Quay." A party there had been singing; but, before I reached them, their songs, whatever they were, had ceased; and when I arrived, they seemed to be only refreshing themselves on an ampler platform than was supplied on board their ship—then moored by the stage.

Having selected a "stand-point," and observed the people, I called out, (of course, in German,) "*Does any one, here, love the Lord Jesus Christ?*" and there was, immediately, silence. My books and myself were, certainly, observed; but nothing like ill-temper was evinced by any. It was well that my first endeavour was made among so harmless a people.

At length, a venerable-looking man stepped forward, and very seriously said, "Ja," or "Yes." It will be enough, here, to add, that before we separated, they stood engaged to attend, and I to endeavour to conduct, the public worship of Almighty God, in their language, on the following Lord's Day.

Aware, however, that, in making such an attempt, it was possible to injure the very cause I wished to advocate, I put myself in immediate correspondence with the late Rev. EBENEZER HENDERSON, D.D.,—then President of Highbury College, London; and before, as everybody knows, a celebrated "Traveller."

My thought was, that by reading something like our BURDER'S "Village Sermons," I might do these people more good, and with less risk of impropriety, than if, with so imperfect a knowledge, I should attempt a higher order of services. I knew that Dr. HENDERSON was a German scholar, and would help me, if he could.

PART II.

Camberwell—Letter of the Rev. Dr. HENDERSON—Interview with the Rev. Dr. STEINKOPFF—Reading for "Orders"—Dr. Steinkopff's Sermons—An Independent seeking help from Lutheran Forms, and from Rev. Dr. KUPER'S Translation of "The Book of Common Prayer"—Compilation.

IT was so probable that better helps could be obtained in London than here, that I proceeded thither early in the next week; and the following letter was addressed to meet me in Camberwell:—

"11, *Highbury Terrace, June* 30, 1840.

"MY DEAR SIR,

"I rejoice to find that you are engaged in so good a work as that of caring for the spiritual welfare of the poor German. I wish I had something of the kind to which you refer, that I might send you; but all my German books are on the theory of Divinity. Nor do I know what I could recommend to you in the way of Sermons, but would advise you to wait on Dr. STEINKOPFF, of the Savoy Church, in the Strand, who will be able to give you the requisite information.

"I hope you are well supplied with Scriptures and Tracts for the Germans to take out with them. Of course, the two Societies will furnish you with what you may need in this way.

"Praying that the Lord would crown your labours with abundant success,

"I remain, my dear Sir,

"Yours, very truly,

"EBENEZER HENDERSON.

"*Rev. T. M.*"

My interview with the Rev. Dr. STEINKOPFF impressed itself deeply on my mind, and greatly have I since been gratified to welcome the venerable gentleman beneath my own roof; but in the first few moments of my appearance before him, things did not seem to be very promising.

A public man (and such, as one of the three *first* secretaries of the British and Foreign Society, Dr. S. had prominently been) must not instantly smile on every stranger who comes to consult him on some new project of usefulness, however plausibly the application be made. In this case there was no design to ask a gift, but I have valued more deeply the friendship of that esteemed minister, because of the caution at first evinced.

Dr. HENDERSON'S letter, of course, procured for me a hearing; and when that had been read, I was allowed to tell my tale, and to submit my requests, which were all complied with. They were, in fact, *more* than complied with; for the benevolent man, instead of *recommending* "Sermons," *gave* me what I wanted in that way.

My first request was, that the Doctor would be kind enough to supply me with an outline of his services at the Savoy Chapel, and permit me to hear him read a part of them. By hearing *him*, I hoped to be able to judge if it were reasonable to suppose that my own ministrations could be so conducted as to preserve the decorum essential in the worship of Almighty God.

I asked, next, to be permitted myself to read, for the criticism of Dr. STEINKOPFF; for it seemed better, if the case must be so, that I should be sent back, discouraged by him, than that I should commit an egregious blunder, both in the presence of the strangers and of my own people, by publicly attempting that for which I was not competent.

It was comforting to hear the good man say, "There is no German gentleman, Sir, but must respect that reading, and I thank you for your concern about my dear countrymen."

Dr. STEINKOPFF presented a thick volume of *his own* sermons, which then, and afterwards, greatly helped me. There are peculiarities in the Lutheran customs and creed, to which I, an English Congregational minister, might not be prepared to subscribe; but large portions of Dr. Steinkopff's "Predigten" were so entirely what my soul loved, that there could be no difficulty in compiling from them exactly what it had been my wish to provide.

It has not been my custom to deliver the compositions of *any* man, without declaring to whom the hearers were indebted; and as, in preaching Dr. Steinkopff's discourses, I have always stated that fact to his countrymen, I cannot hesitate to declare it to my own. It may be due to myself to add, that I have been careful to understand that the public readings harmonized with my own convictions of truth, and with the principles held in common by our evangelical communities.

On a few later occasions I ventured to preach my own sermons, in my own simple method of speaking the German language, and when employing those of Dr. STEINKOPFF I did not hesitate to utter, occasionally, sentences from my head and heart in German, or to explain to the English present some passages employed. It is due, however, to the Rev. Dr. STEINKOPFF, and to truthfulness, that I should acknowledge the helps afforded me by his liberality. It was, I humbly believe, the LORD who directed me to His servant.

Having the German Scriptures in my own study, it now seemed only further necessary that I should obtain in London the Savoy "Agenda," a "Gesangbuch," and an "Allgemeine Gebetbuch." Having purchased them, I returned to Cowes to compile and arrange the necessary preparations for that kind of public worship.

It is a tender recollection, that in making these latter arrangements I was assisted by my loving and dutiful child, afterwards wife of the Rev. JOHN PARRY, of Lewes, both of whom are now dead. Dear, dear EUNICE! thy father

and schoolfellow here raises, in fond remembrance, a monument to thy precious memory!

"The morning flowers display their sweets,
And gay their silken leaves unfold;
As careless of the noon-tide heats,
As fearless of the evening cold.

"Nipped by the wind's unkindly blast,
Parched by the sun's directed ray,
The momentary glories waste,
The short-lived beauties die away.

"Let sickness blast, let death devour,
If heaven must recompense our pains;
Perish the grass, and fade the flower,
If firm the Word of God remains."

PART III.

Meeting for Public Worship—The first Hymn—The Endeavour—Aid of the Doctors—Gratitude of the People—Body-guard for the new "Herr Pastor"—Isle of Wight Steam-packet Company—The Barrow-man—The first "Testimonial"—Prayers of the Poor—People sometimes paid without receiving Money or "Meubles"—The Author of "The Sinner's Friend"—New German Vocabulary—Word to the Reader.

IN decent clothing, and remarkably clean, the Emigrants assembled, on the following Lord's Day, at what they called "*Gottes Haus.*" The men arranged themselves on one of the galleries, and the women on the other. All seemed to be able to *sing;* and they *did* sing, touchingly.

The first Hymn was No. 46, of the Savoy Collection. It is an ancient composition, having been written by TOBIAS CLAUSNITSER (a Saxon) between A.D. 1618–1684.

1. "*Liebster Jesu wir sind hier,*
Dich und dein Wort anzuhören;
Lenke Sinnen, und Begier
Auf die süssen Himmelslehren:—
Dass die Herzen, von der Erden,
Ganz zu dir gezogen werden.

2. "*Unser Wissen und Verstand,*
Ist mit Finsterniss umhüllet,
Wo nicht deines Geistes Hand,
Uns mit hellem Licht erfüllet:
Gutes denken, thun, und dichten,
Musst du selbst in uns verrichten.

3. "*O du Glanz der Herrlichkeit!*
Licht vom Licht, aus Gott geboren!
Mach uns allesammt bereit
Oeffne Herzen, Mund, und Ohren;
Unser Bitten, Flehn, und Singen
Lass, Herr Jesu, wohl gelingen!"

In substance it was :—

1. Dearest Jesus! We are assembled
To hear of Thee! and of thy Word!
Guide our minds, and our desires,
According to the sweet teachings of heaven,
That our hearts, from the earth,
May be drawn forth entirely unto Thee.

2. Our knowledge and understanding
Is beclouded with darkness,
If the guiding hand of thy Holy Spirit
Do not conduct us to pure light:
We must be influenced by thyself,
To think, to act, or to speak, aright.

3. Thou Radiance of the Divine Majesty!
Light of lights! Begotten of God!
Prepare us, altogether, for thy service!
Open our hearts, our lips, and ears,
O Lord Jesus! Do thou make us successful
In our prayers, supplications, and singings of praise.

The prayers employed on this occasion were compiled from the publications mentioned in the previous chapter, and from the Holy Scriptures; but chiefly from the Agenda of the Savoy Chapel, London.

The Sermon was extracted from Dr. STEINKOPFF'S discourse on Luke xv. 1–10.—"Joy in heaven over one sinner that repenteth."

With such aids, the effort, of course, was not wonderful. The sound of one's own voice, in one's own pulpit, in a new language, seemed indeed strange; the affecting appearance and demeanour of the Emigrants, and the remembrance that *not a person* of *this* company could speak a single sentence in English, were also impressive; and (the thing being new) the manifest amazement of the English, had some tendency to disturb one's serenity; but God, I humbly trust, was there to bless us. The seriousness of the Germans, with a strong conviction that I was attempting a right thing, helped me to self-possession.

It will be enough to say, that attention, tears, and occasional *responses*, encouraged an endeavour which had not

been presumptuously intended; that the grateful people afterwards formed a sort of body-guard to welcome the return of their new "*Herr Pastor*" to his home; and that, in the following week, a "Testimonial of Thanks" was presented, by the best "Deputation" they were able to appoint.

The good conduct of this company was so observable, and so remarked, that a heavy package of Bibles from the Society in London was brought, *without charge*, from Southampton, when it was known by the managers of the Steam-Packet Company that it contained Bibles for *them;* and ("honour to whom honour,") the boatman, who wheeled them to my house, refused a gratuity!

The following translation was also made, without charge, by my good teacher, Professor AHLFELDT:—

"*Cowes, July* 9, 1840.

"*Testimonial of Thanks from the German Emigrants, who, on their Passage from Bremen to America, were compelled to put into Cowes for the purpose of Repairing their Vessel.*

"The grace of the Almighty Father, the love of His Son Jesus Christ, and the workings of the Holy Spirit, all of these move me, in the name of myself and the rest of our company, consisting of 103 persons, as well on behalf of the wicked and unthankful, as for the grateful and Christian-minded among us, to offer this acknowledgment of our heartfelt gratitude, for the generous assistance and bounty so kindly afforded us. Nor can I sufficiently praise this benevolence, when I consider many poor families, who, having expended all their money and provisions, were compelled to subsist solely on the fare they could obtain on board the vessel—food scarcely eatable by the young and vigorous; while aged persons and children, who could neither swallow nor digest the black and coarse biscuit, must have suffered hunger, had they not received the generous aid of the compassionate and Christian-minded inhabitants of this country. We can never be too grateful, or

adequately acknowledge the great benefits that were kindly bestowed on us during a period of three weeks passed in this place. Not only were our physical wants supplied, but instruction unto the salvation of our souls was also cared for; inasmuch that we were provided with the Holy Scriptures, the New Testament, gratuitously, and the Bible for a sum so trifling, that, in comparison with its just value, is to be regarded as nothing. A clergyman of this place (N. N.), who on Sunday last preached a sermon to us in the German language, was the individual who procured for us these valuable and revered Bibles, to accomplish which he spared neither pains nor trouble. As it is wholly out of our power ever to repay, in the slightest degree, the kindness of our benefactors; and especially that of the estimable pastor who had the salvation of our souls so much at heart, we will beseech the Almighty Father, who has all riches at His disposal, to repay, an hundredfold, to them their compassionate and friendly bounty, not only in this world, but much more in the life to come.

"In the name of all,

JACOB VOLZ,

"*From the Dominions of the King of Würtemburg.*"

On several occasions, groups of these grateful people quietly, but lovingly, prayed over our own children; and it may not now be premature to say, that the balance of gratitude may, eventually, have been more due from us to them, than from them to us. There is a "God that heareth prayer," however poor may have been the persons who offered it; and in "entertaining strangers," people have sometimes "met angels," in other than ethereal forms, and "unawares."

One of the immediate instances in which a blessing seemed to be following the prayers of these poor people, was my privilege in being encouraged by other labourers,—who were also pursuing, in retirement, their several endeavours for similar objects. The first was from the AUTHOR of "THE SINNER'S FRIEND."

The "Testimonial" from the Emigrants was printed among the "Monthly Extracts" published by the British and Foreign Bible Society; and brought me expressions of more love than I had deserved, from various quarters. Mr. HALL'S letter is, however, of a date so immediately following that of the Testimonial itself, that the latter could not, at that time, have appeared in print.

I have never known *how* Mr. HALL had become informed of my exertions for German people; but his letter was very welcome, and encouraged me. After nineteen years have nearly elapsed, and the circulation of "The Sinner's Friend" has been so wonderfully increased, the letter of its Author, as then written, presents many points of interest. Among these, it suggests, "Cast thy bread on the waters; for thou shalt find it after many days."

On the seal there is a cross; and beside the cross a small anchor. The words, "Other refuge have I none," are on the border.

"*Maidstone, July* 13, 1840.

"MY DEAR BROTHER IN CHRIST JESUS,

"It has pleased God to bless this little book in the most remarkable manner, in various parts of the world, by mercifully making it one of *His* means of bringing poor sinners to the cross.

"There are now nearly half a million in circulation in *eleven* different languages.

"I shall feel happy to present you with fifty copies in the German language, on your informing me the best method they can be conveyed to you, without expense.

"I remain,

"Your fellow Zion's Traveller,

"J. V. HALL,

"*Author and Compiler of 'The Sinner's Friend.'*"

On receiving a reply, Mr. HALL sent me not only fifty copies of the *German*, but a like number of the *English* "Sinner's Friend;" and that both were acceptable to sailors

and emigrants, I had many opportunities of observing. To myself they were useful, in a manner which the benevolent author had, perhaps, not contemplated. They increased my "stock-in-hand" of such *words* as were especially useful in my home mission among foreigners.

In learning *any* language, it is, of course, an advantage to possess originals and translations of the same book—especially if that book be devoted to the very purpose for which a person is learning the language! No student can despise the aid of lexicons and grammars; but to get words, and to observe the connexions in which they occur, is as serviceable in one way, as syntax, prosody, and analysis are in others.

German is not the only language in which an Englishman might benefit the foreign strangers around his own dwelling; and some Christian reader may *think over* suggestions which this little book is presenting. May he not lose as much time, as did the author, before he really sets to work! It is the more important that PROTESTANTS should consider this thing, because their *fellow*-Protestants from foreign lands have sometimes, in England, even fewer comforters than Roman Catholic travellers. The latter *do* find the kind of worship to which they have been trained; and, if they only please to do so, may also procure copies of the Holy Scriptures in their own languages, while in *England*, as readily as the Protestants themselves. When an English port, or neighbourhood, is frequented by foreigners from *any* land, *why* should there not be some one or more persons in that port who can bid them "God speed?" The division of labour, in our larger sea-ports, would render this an *easy* service.

Only 6,000 words, in any language, would help greatly as a beginning. Six thousand words might easily be attained. Without working on Sundays, by learning only twenty words per day, any one, at the end of twelve months, would know 6,260 words; and, in Leap year, have learned *twenty more!*

"TRY! TRY! TRY AGAIN."

PART IV.

A Supplementary Chapter, chiefly Educational—Professor CARL AHLFELDT—Interlinears—Irregular Verbs—Vagaries of School-days—German Poetry—VOSS, UHLAND, SCHILLER—"Coming out in honours!"

WILL the reader kindly regard this chapter as supplementary, though occurring in an early part of this little book? It presents a few results of after-thought, but may not be useless here.

The writer considered he had sufficient reason to prepare such a tract as this, but supposing it might be more interesting to his friends than to the public, felt it right to secure himself against the risk of material loss; and, therefore, issued, April 20, 1859, a few circulars, the results of which might enable him to decide on the wisdom of sending it to press. His entire labours for foreigners having been gratuitous, and being unwilling to have recourse, after publication, to unusual expedients, this seemed to him a fair criterion by which he might determine on the propriety of publishing at all.

While pondering the question, "To print, or not to print?" and musing over "My German Schools and Schoolmasters," (when all but this and the last chapter had been written;) it occurred to me, that neither to my Professional Teacher, had I offered suitable testimonials of respect—nor to a *beginner* in the study of the German language the few hints in my power. Neither of these had constituted original intentions in connexion with the book; but the first is justly due, and the second may have been expected from its title.

My objects being rather religious than literary, I did

not consult my Professor about its preparation, or even inform him of my intention, until forwarding the Prospectus printed on the preceding date. I deem it, however, my duty to say, that had I a dozen young people, requiring education in the German language, I should rejoice that each had the benefit of his well-considered course of instruction.

I was, nevertheless, myself but a wayward pupil. Even when beginning this study, my eye led me to fancy that printing was not so distinct, and that candles did not shed as much light as in previous days. Nightly studies, and a frequent use of lenses for *other* purposes, had not favoured a continuance of my former distinctness of vision, and the Teutonic character of the German printed books was not, at first, particularly agreeable to me. Having also, then, some liking for the theory of getting *words* as a primary exercise in the learning of a language, I was glad to meet with the *Interlinear*, published by TAYLOR and WALTON—some of the German of which was printed in Roman characters. By its aid, I hoped not only to obtain a few German words to begin with, but *to know them again*, as old friends, when I should afterwards meet them in their ancient national attire.

My Instructor did not quite believe in Interlinears; and I was too old, or too much disposed to follow my own course, to be ruled in such a case. Happily, however, we did not quarrel; and I ever afterwards regarded the professional visits of Mr. AHLFELDT as not only useful, but singularly agreeable. They supplied a kind of weekly interlude, which relieved the cares of an anxious and serious portion of my life. He often brought us a book, a German newspaper, or some German poetry, which much interested us; and though it sometimes seemed to Mr. SELF to be a little "*infra dig.*" for an older person to be sitting with his child at the feet of Mr. A., the latter contrived to keep my lordship in apparently endurable temper. My sweet child could usually do that thing.

She and I ran a race—a sort of steeple-chase; for each of us chose our own path, a kind of choice which English folks are rather accustomed to *like*. The course of my child was *her own, as directed by her Teacher*:—"Ich habe ein Pferd, und mein Vater hat einen stall: u. s. v.!"—with all the prescribed mysteries of "Article, Noun, Verb, Participle, &c., &c." I *began* with my Interlinear—learning, otherwise, only the regular Verb, the usual Auxiliary Verbs, and the Auxiliary Verbs of *Tense*.

Whereupon my good Teacher *took occasion* to inform me, that the *father*, as well as his daughter, must *write*, weekly, certain tenses of the Indicative, Imperative, and Subjunctive moods of the several *irregular* verbs in the German language—about eight of the said eccentric verbs weekly; also, *instructing* (?) me that it was not quite according to order, for a man to learn a language without attending thoroughly to its grammar.

On which, my imperial highness also "took occasion" to hand *him*, on his next weekly visit, about one hundred and eighty of the said disorderly verbs, in the eight appointed tenses. It was a feat, but a foolish one. I got, of course, a bird's-eye view of the irregularities in the verbs of the language; but, like most *over*-clever people, failed to secure the results which "slow-and-sure" more certainly obtains. It was, however, an advantage to be able to observe the wiser progress of my child, as directed by her Teacher.

The refractory and the obedient schoolfellows did, nevertheless, meet at a point further on. The printed German character became more familiar to my eye; and having mastered my Interlinear, I very obediently adopted TIARK'S "Progressive Readings," observing the grammatical points illustrated there. My dear child, also, having learned her Grammar and "Progressive Readings," ran rapidly through my Interlinear; and thus we were ready for advancing instruction at the same time;—for our steeple-chase had brought us "IN," almost "neck-and-neck."

My respected Teacher is, however, yet living; and may have tales to tell of his wayward pupil. Of myself, in this connexion, I will say no more than that, not apparently in a manner very agreeable to my Preceptor, I got the habit of presenting him with *imitations*, instead of *translations*, of the poetry he presented. His sound-minded wish was to make me a German scholar; leaving me to follow my own vagaries when his instructions should have prepared me for higher employments:—my fancy loved to pluck the flowers thrown in its way, and to try, at once, to copy the pattern, though with variations. On review, it appears to me that he was right; but the imitation of German Verses was not useless. It was not possible to imitate without first observing; and my "copia verborum" was increased by such exercises. Words occurring in Verses are also more easily remembered than some others—as the experience of children strikingly illustrates.

Pronunciation, too, may be greatly aided by the reading of good Poetry in *any* language. Unable, as I was, to comprehend the more abstruse compositions of GÖETHE, whole pages of them are so true, both to metrical and rhythmic rule, that even my Tutor seemed to suppose I understood them when I did not.

In other departments of this little book, there occur pages referring more seriously to German Hymns; but it may not be wrong to mention, that even the lighter poetry in that language sufficiently interested me to become instructive in other ways. The act of transferring from one tongue to another can scarcely fail of affording help to improvement in both.

The correct rendering of German into English Verse is not always difficult;—sometimes it is very easy. Perhaps, the more frequent obstacle to such translation, in perfectly similar metre, is occasioned by the much greater number of words with what has been termed "a *feminine* termination," in the German language than in the English. It seemed to me that all the Verbs, and most of the Nouns in the

former, required that either accent, or quantity, must be regarded as falling on the penultimate, or last syllable but one; while, in English, such terminations are far less common. I do not wonder that in a poetic rendering of BÜRGER'S "*Lenore*," even the accomplished TENNANT should have found that difficulty, and dropped the last syllable in the 2nd, 4th, 7th, and 8th lines of his stanzas.

The following short pieces are not presented as perfect compositions, but as what the imitator offered in the way of school exercises. The writing of them formed part of the process by which he became, in some humble measure, qualified for higher and holier exercises. So far as memory serves, three of the four were substitutes for the literal renderings more properly required by his Tutor.

The youthful reader may observe that, in the *third* piece, there occur remarkable variations from the *Gender* of two of our English nouns! We call the *Sun* "he;" and speak of our *country* as feminine! The Germans call the same *Sun* "she;" and speak of their *country* as masculine! I once told my Teacher that, however playfully Englishmen alluded to his "*Father*-land," some of us liked the form of expression;—to which he replied that some of *his* countrymen were as much pleased with our word "*Mother*-country."

It was the novelty of finding the *Sun* called "she," which tempted me to sport with UHLAND'S sprightly fiction of "The Mountain Shepherd Boy;"—*that*, however, was written after Mr. AHLFELDT had ceased to visit us.

VESPER SONG OF TWO FRIENDS.

Scenes and Sounds; or a Summer Evening in the Country.
In imitation of the German of VOSS.

The lovely day, dear friend, declines,
Now follows evening's blessing;
Red, through the foliage, it shines,
All nature here refreshing:—
So sinks with us bright virtue's day,
So follows mild its evening ray.

The blue heaven's richly gilded hem,
In wavy mirror trembles;
And rock, and reed, and leaf-clad stem,
Yon rippled lake resembles:—
So beautiful reflections shine
From active virtue's face divine.

Now, twilight bids the wand'rers come
To rest or friendly meeting:
The weary peasants saunter home,
'Midst shades, each other greeting:—
We, sister-like, on these still banks,
Rejoicing sing our evening thanks.

In peace ourselves, we love to hear
Whatever else rejoices;
The Shepherds' shalms join concert there,
With nightingale's sweet voices:—
And they and we together raise
Our grateful chorus-song of Praise.

THE SERENADE.

Suggested by LUDWIG UHLAND'S "*Das Ständchen.*"

SICK CHILD.

What gentle sounds salute my ear,
And wake me with delight?
Oh! Mother! Tell me; *who* is near
At this lone hour of night?

MOTHER.

I nothing hear; I nothing see;
Thy fancy is beguiled.
Man brings no "*Serenade*"—for thee!
My poor, my dying child!

CHILD.

It is not earthly music charms
Thy poor child with its spell;
But Angels call me to their arms!
Dear Mother! Fare thee well!

THE MOUNTAIN SHEPHERD BOY.

In imitation of UHLAND'S "*Des Knaben Berglied.*"

I am the Mountain Shepherd Boy,
Exulting in my lonely joy:—
On nobles' castles I look down,
O'er me their turrets do not frown:—
I am the Mountain Shepherd Boy!
I am the Boy of the Mountain!

The sun's first rays are meant for me,
Her earliest morning smiles I see;
And when she leaves the vales at night,
She lingers blushing in my sight:
I am the Mountain Shepherd Boy!
I am the Boy of the Mountain!

Here is the pure spring's fountain head,
I drink it fresh from its rocky bed:
When it gushes forth, on its strange career,
It sparkles in my hand so clear.
I am the Mountain Shepherd Boy!
I am the Boy of the Mountain!

The hill-top is my native place;
I love the wild storm's course to trace:—
I see it rage from South to North,
I hear its loudest crash burst forth.
I am the Mountain Shepherd Boy!
I am the Boy of the Mountain!

Lightnings and thunders rage beneath,
While pure blue ether here I breathe:—
When tempests in the vale increase,
They leave our Alpine cot in peace:—
I am the Mountain Shepherd Boy!
I am the Boy of the Mountain!

When foes my father-land invade,
The signal-fires by me are made:—
Then down I step at my country's call,
And I wield my sword till the tyrants fall.
I am the Mountain Shepherd Boy!
I am the Boy of the Mountain!

HOPE.

In imitation of SCHILLER'S "*Hoffnung*," *with intentional Variations in the last Verse.*

We talk and dream, we mortals do,
Of better future days;
And, ever-longing, yet pursue
Hope's gilded, distant rays:—
The world grows old and young by turns,
Man ever for improvement yearns.

Hope! hope! conducts his life along:
It charms his childish hours,
Inspires his youth with cheerful song,
And soothes his waning powers:—
Then, o'er his grave, up-plants the tree,
Sacred to immortality.

'Tis not a vain delusive dream,
In fool's brain gender'd here;
'Tis Heaven suggests the glowing theme—
Its utterance is clear:—
"For *something better*, man is born,
Than meets him in this world forlorn!"

Oh! that the race of men would look
Where surer words are given:
And, grace directed, prize THE BOOK
That shows the path to heaven:—
Then would they more distinctly see,
Hope point to Immortality!

POSTSCRIPT TO PART IV.

May 12, 1859.—As I supposed, when writing the former parts of this chapter, my good Teacher may have told tales of my unsubmissiveness. It is with serious thankfulness I now learn that he also observed there was a reverse side to my wayward image and superscription.

I feel, however, that in the following pages there occur so many expressions of gratitude to my poor unworthy self, that in no act of my life have I had more solemn occasion for "great searchings of heart," than in presenting the succession of paper medals, with which so many of my fellow-creatures have honoured my very imperfect endeavours to advance their welfare. It *is* a comfort to me, in advancing age, to reflect on them, and on other tokens of the apparent

blessing of my heavenly Father; but unless I have much higher motives in offering this book than to publish my own success, my future portion may be affectingly wretched. If the praise of my fellow-creatures prove "as the fining pot for silver, and the furnace for gold," it will have accomplished the result for which I fervently pray, "Looking for the mercy of the Lord Jesus Christ, unto everlasting life."

The following is Mr. A.'s kind reply to my circular of April 20:—

"BRYAN LODGE, MELVILLE STREET, RYDE,
23rd April, 1859.

"MY DEAR SIR,—The particulars of your rise and progress in the 'German schools,' are still vivid in my recollection. I have frequently circulated many an interesting fact connected with the same.

"Sixteen years ago, if my memory be correct, I was conversing with the present Bishop of ———, and related the circumstance of your preaching to a congregation of my poor countrymen in their native idiom. The talented prelate, who is an accomplished German scholar, expressed his astonishment at the boldness of the attempt; and observed that he should never have the courage to do such a thing.

"Among some old papers, I lighted upon the enclosed paragraph, which I remember having written years ago. I now send it you, in testimony of the gratitude I then felt, and still feel, for the noble part you acted towards the German emigrants.

"Truly the little town of West Cowes has distinguished itself for one species of philanthropy at least! Within my own recollection, the unparalleled circumstance has occurred of two of its ministers preaching the Gospel to the stranger in the German dialect—and a pious lady (need I say that I allude to Mrs. GOODWIN), after attaining the age of seventy, had the courage to wade through the intricacies of that useful idiom, *that she might be the better enabled to entertain beneath her hospitable roof the German missionary!*

"I shall feel happy, my dear Sir, if I can be of use to you in promoting the circulation of your little work, as soon as it appears. In the mean time, pray inscribe my name in your list for five copies, and believe me to be,

"With very kind regards, truly yours,

"CARL AHLFELDT."

"COWES.

"*German Emigrants in West Cowes.*—On Sunday last a novel but truly interesting scene was witnessed at the Independent Chapel in West Cowes, of which the Rev. Thomas Mann is the pastor. About three weeks back, a vessel called the *Dorothea*, bound from Bremen to Baltimore, with 120 Germans on board, principally of the poorest classes, put into Cowes to remedy some slight damage previous to proceeding further on her voyage. The first repairs were no sooner made than still greater ones were discovered to be necessary—an untoward circumstance for the poor emigrants, who little foresaw the calamity that awaited them. Instead of being, by this time, half-way on their voyage to America, they are to be seen wandering up and down the streets of Cowes, exhibiting a degree of patience and good conduct, under circumstances of a very trying nature, that is highly creditable to the character of the country to which they belong. In this, their forlorn condition, the Rev. Thomas Mann, with a spirit of true Christian sympathy, offered to these poor foreigners, on Sunday last, the consolations of religion, by assembling the whole mass of adults, to the number of 105, in his chapel, on Sun-hill, where, after reading to them in their own tongue the Ritual of the Lutheran Church, the reverend gentleman delivered an interesting and appropriate sermon in the German language, which did not fail to excite, in his humble but grateful hearers, an intense feeling. We are happy to learn that some few donations were placed at the disposal of Mr. Mann for the use of his newly-adopted congregation, which were applied with that gentleman's accustomed alacrity, as well as a number of German Bibles and Testaments."

PART V.

A "Dame's School"—Dangers in Dock—The Broken Bone and Shattered Heart—Help by a Roman Catholic—Want of a Prayer Book—First effort to pray in German without one—Success—Not so clever as one had thought—Ladies of Cowes—The Royal Heart—"Just."

In December, 1845, a poor foreign woman was lying dangerously ill, at what, "from time immemorial," seems to have been called "The Point," at West Cowes. She had fallen from a landing-stage into the "Thetis Dock."

Her husband had previously emigrated from Germany to America, and having found employment there had sent for his family. Margaretta Langfelder (for that was her name), with her children and aged parents, had been on their way to join him, when their vessel had required repair, and had been driven hither.

She had fallen many feet, and had probably been killed on the spot, if there had not, just then, been more than usual silt or settlement there. *That* dirt was in its *right* place.

A bone of the thigh had, however, been broken, and the whole system sadly shaken. The poor woman had also been in course of suckling a baby, and now could no longer nurture it. Milk fever was said to be occurring in this crisis, and from a complication of sufferings it was thought she must die.

Suitable lodgings had been found in the cottage of an industrious Spanish woman, herself in a strange land. The sadness and solitude of the patient afflicted that worthy person, and, though a Roman Catholic, she sent for me to comfort her lodger. There was, in fact, no one about her who could at once understand and explain the wants or wishes of the sufferer, and that was the assigned reason for "troubling" me, as it was called. I had never seen a

fellow-creature in such extreme perturbation as was this stranger in distress. She did not then appear to be as apprehensive of immediate death as others were apprehensive about her. I was not sure that there was as much concern about her precious soul as seemed to me to be desirable, but it was a case of deep affliction; her anguish was very great, and her circumstances most critical.

"The ship," she said (of course in German), "would sail. The ship would sail before she could be well enough to go with it. The ship would sail and take her children away. Her father and mother must go with the ship, and she could not go. What had they done with her baby? Her baby must go with the ship, and she could not go. If it were left, she could not nurse, she could not feed it. She had no means of support in England, nor money to provide a passage to America. She could not *ask* for work if she should become able to do it. It seemed as if nobody could understand her."

Then—"Her husband—what would he do? He was to come hundreds of miles to meet them, on their arrival at New York, and what would he do when he should learn that she was not on board? How could she afterwards find him, if she should be able to sail in some other vessel to the far-off land?"

Until this time I had always used a "Form of Prayer" for German worship, but having brought none adapted to the case of so remarkable a sufferer, and hardly knowing what course to pursue, I read the forty-sixth Psalm, with the third chapter in the Gospel according to St. JOHN. Leaving the Bible, a "*Sünderfreund*," and tracts, I retired, reproaching myself for not having made an effort to pray in German words of my own.

On the following day the patient was yet fearfully agitated, but a little cheered by a few sentences from a stranger in her own tongue. To *me* it was a memorable visit. *Then*, first casting myself on God, I ventured to offer extemporary prayer—in German.

It was remarkable, but I felt no difficulty, either of conception or utterance. Words flowed from my lips almost as freely as they have ever done in my own language, and, greatly encouraged, I supposed that such an employment must ever afterwards be easy.

That, however, was not so manifest on my *third* visit. Then, composedly kneeling, I expected thoughts and words would flow again, but they did not come. It was with difficulty indeed that I could pray at all. Some of us never succeed but when thoroughly made to feel our dependance on God.

I had, however, the happiness of assuring the poor woman that the ladies of Cowes would care for her babe, and also see that she should not be forgotten. That information was not a result of simple reliance on what Providence *could* do on her behalf, for on my way I had met Mrs. THOROLD, and the Misses ROPER, who had already collected seven pounds for these objects, and they were proceeding to West Hill, from whence they had been assured of further help.

When leaving, I met our respected neighbour, Dr. HOFFMEISTER, a medical attendant on the royal household, who saying, "Oh! that's right; I want you;" desired me to return. At his bidding I informed the sufferer of the compassion of our revered QUEEN, who had most kindly given him £5 to be applied for her benefit.

The afflicted woman was, just then, so ill and so low, as to be incapable of fully realizing the condescension of Her Majesty; for, in truth, at that moment she had more apprehension that her life was ebbing than I had seen her manifest. She seemed to *try* to be grateful, and yet to be so near fainting, or dying, that I learned a solemn lesson about "the favour of princes." Even such favour might have come *too late!* MARIA LANGFELDER lived, nevertheless, to appreciate the Royal bounty, and the great benevolence of the ladies of Cowes.

The vessel was soon repaired, and had the *wind* permitted,

the captain must have sailed without the poor woman. She, however, recovered just sufficiently to be removed to the ship on the day of its leaving the harbour. On a litter, carried in a boat, then uphoisted by tackling, and finally let down between decks, she was restored to the company from which she had been separated, and her baby with her. Welcomed by their sympathies, it was hoped that she left the English shores with some impression that "God is our refuge and strength, a very present help in trouble."

PART VI.

Schooling under a Practical Man—The Unruly Member—Another "Dame's School."—James iii. 2-10.

A RESPECTABLE German from one of the ships detained here, about the same time, gave me instructions.

In the vessel on board which he was a passenger, he said there were three classes of persons. The *first* would receive Bibles respectfully, to light their pipes with them! The *second*, he said, respected the Holy Book, but did not care to pay for it; and would only receive it when given. He added, however, that there was a *third* class—a kind of people who *loved* the Bible; and would pay anything in their power for it. These last, he stated, would rather pay for the Scriptures than receive them gratuitously; only they could not pay *much*.

Regarding such discrimination as important, I begged HERR G————z, to favour me with "*his hand and seal*," when recommending persons to whom gifts, or nominal prices, might be considered by him to be desirable.

The good man availed himself of such opportunities to suggest comfortings or warnings for the benefit of those whom he so recommended; and one of the latter was unusually remarkable.

His nominee, thus introduced, appeared to be a really clever woman; and, as I supposed, not destitute of religion. In my own notes there occurs, however, a word which recals impression that the counsellor had not suggested without occasion.

HERR G———z's desire was, that my "reverence" would inform ——— that "*it is not according to our religion, for a woman to scold her husband, or her neighbours!*"

How far my friend was skilled in questions of Christian casuistry, I really do not know; but that clever young person could probably have debated such matters with him, with me, or even with her own husband! Me, she might easily have perplexed; for her small tongue had the power of uttering more German words in one minute than my capabilities could have interpreted in an hour. I had, indeed, command of simple sentences to comfort poor travellers, and on one occasion had found myself speaking more sharply and continuously than in a calmer moment would have appeared to be within the compass of my own loquaciousness; but that I could have been expert enough to reason out so extraordinary a subject with that vivacious little person, was not within the range of ordinary probabilities.

Even we, English people, are aware that *husbands*, and *neighbours*, do sometimes require to be "set-to-rights;" —and clever persons, if they be "wise to win souls," are the people to render that service;—but if, while lecturing others, they deprive themselves of "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price," the probability is, that more is lost by them than is gained by others. It was instructive to observe how, only by the loss of her own TEMPER, this comely woman should have come to be of less esteem than many in the company, who were immeasurably her inferiors in personal appearance, in knowledge, in occasional gracefulness of demeanour, and, possibly, even in principle.

I am not accustomed to scold any body, because somebody has bidden me to do so—nor to administer personal rebukes in a public address; and, therefore, it is not probable that even this naughty person was severely dealt with at the Bible distribution. We all desired her true welfare; and some of us sought it, in what we supposed to be more likely means of doing her good. She was one of the party whom HERR G. had placed in his *third*, or better division; and gladly paying what she could, for the Holy Scripture s,

carried with her from this harbour a German rendering of JAMES iii. 2—10.

"If a man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course (wheel) of nature; and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of all deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

PART VII.

The "Creole"—Bearded Men—Close Package—Cloaks and Furs—Fellowship with the Poor—Cheek-to-cheek Salutation—Mr. HILLYER's Report—Translations by a Silesian Scholar—Funeral of an Emigrant—Fate of the Company.

IN the year 1846, there was unusual Emigration from Germany to Galveston, Texas.

At the time, both English and Continental newspapers reported that fact; and also remarked on the number of *bearded* persons among the sea-farers. The latter kind of thing would not now be so observable in England.

The passengers from the brig "Creole," largely shewed the natural appendage to the manly visage. On their first arrival at Cowes, they could not, easily, have been without distinction of that sort; for water had been so scarce, on board, that none could be allowed them for shaving!

More than an hundred steerage passengers, with other persons in the cabin, had been crammed into a vessel which our ship-wrights estimated as of about 140 tons burthen. They were, however, packed in the "Creole," *because* the larger ship, in which they had first sailed from Germany, had sprung a leak; and even *such* a mode of escape had been welcome to them.

Among this company were persons of education, and not a few of fine stature and bearing. Clad in full and long cloaks, lined with the furs of some varieties of the hamster, (*Mus cricetus Germanicus*, I suppose; but from the *colours* there might have been *mus cricetus arenarius*, *furunculus*, *phœus*, or *songarus*, also;) their appearance in the streets was considerably impressive; and while watching their first descent from the vessel, I had doubts if a Tract Distributor was going to obtain introduction to them.

At first, therefore, only speaking to apparently needy persons, and handing copies of the little messengers, it was refreshing to find access to *them*. The earliest "token for good" occurred when a poor man called me aside, for conference on the Society's German Tract, (No. 12,) "*Der Weg zum Heil*," or "The Way of Salvation."

That tract is composed of passages from the Holy Scriptures, in German; and the first is, "Jesus said, I am the Way, and the Truth, and the Life. No man cometh unto the Father, but by me." Looking earnestly in my face, and placing one of his right *fingers* on that verse, while holding the paper in his left, the inquirer said (of course in German), "Do people, *here*, believe *this?*" To which I answered, "Yes!"

Then, pointing to the German of "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" he again asked, "And do they also believe *this?*"

Receiving, again, my ready reply, (which, as in the former case, should perhaps have been given with discriminative additions,) the poor man, scrutinisingly, said, in his language, "Ah! but do they believe it, *indeed?*"

That conversation became my introduction to similarly-minded persons; and we worshipped the Almighty, together, on the following Lord's Day.

How I obtained access to the cabin passengers, does not rest in my remembrance: but it occurred, and we were often together. There was a gentlemanly bearing about Herr Sickel which I have seldom observed, either among my own countrymen or foreigners; and Herr Draub was a scholar, on his travels, from the University of Breslau.

This was the first occasion on which I was greeted in the "cheek-to-cheek" mode of salutation among gentlemen: a variety which, without prompting the wish for its adoption in England, helped to a better understanding of Romans xvi. 16, and other texts.

In an article sent, and probably written, by the late Mr.

WILLIAM HILLYER, of Cowes, the general circumstances were concisely published in the "Hants Independent," of Feb. 21, 1846.

"The Bremen brig, CREOLE, was launched from Mr. HANSEN'S patent slip on Tuesday, having been repaired and newly coppered. This vessel put in here a short time since, on her passage to Galveston, Texas, with 127 German emigrants, who are particularly unfortunate, having been already thirteen weeks on their passage, and should they arrive in safety at Texas, will then have some hundreds of miles to travel into the interior. The Independent Chapel was appropriated to their use for Divine worship on Sunday afternoon. Their own organist led the choral part of the service, with their own hymns and music, and the Rev. THOMAS MANN preached a sermon in German. The attendants were much gratified, and the next day forwarded a letter of thanks to the rev. pastor for his Christian sympathy towards them. This is the second vessel put into the harbour under like circumstances this winter."

The "letter of thanks," above alluded to, was presented in the name of the company, at my own house, and formally, by

CARL BÖDECKER, Master Joiner, from Zell, in the kingdom of Hanover;

DANIEL DRAUB, Candidate of Philosophy and Languages, from Breslau; and

ANDREW SICKEL, Inspector of Economics and Arts, from Berlin.

The following rendering of the said letter was made by one of the above—a Silesian gentleman, who could not speak English. It was produced, he said, by the aid of a German-English Dictionary and Grammar; and picked out "word by word!" It was, however, the work of one who had knowledge of other languages. Persons who can already play on several instruments, soon get some idea of another; and similar aptness is evinced by linguists.

A Silesian Gentleman's English Translation of a German Letter.

"Your Reverence!

"The under-written passengers from the brig Creole, which comes from Bremen, Captain Dannemann, German Emigrants to Texas, beg your pardon to render you their most candid and respectful thanks—for it, that you have kindestly permitted them to say their prayers yesterday afternoon, in your church; and that you have glorified their devotion through a German Sermon, and some passages from the Bible, which had reference at their present conditions.

"Together, they risk to beg your Reverence, that you may prologue their quite respectful petition, for some German Bibles, and other Christian Prayer-books, by a Right Venerable Society, for the spreading of Bibles in London,—because they have lost such books on their first ship, the Bremer bark 'Pacific,' Captain Klockgeter, which has sprung a leak on the Northsé; and in pursuance of their unfortunate passage of a so long duration, with necessary expenses in another wise, they not yet possess the means that they can buy them. In all esteem and respectfulness, we sign these words,

"The most respectful servants of your Reverence,

"Andrew Sickel,
"Daniel Draub,
and Eighteen others."

"*Cowes, den* 16 *ten Februar*, 1846." *

"*Seiner Ehrwürden Dem Herrn Prediger Mann.*"
"*Hier.*"

* [Will the reader let me tell him that I suspect my own German composition bore a strong resemblance to the peculiarities of the above English? I do not, however, suppose them to have been near as correct or *vigorous*.]

A letter to "Earl Street," was honoured by the usual results. After the distribution, came the original, and also the following—

TRANSLATION OF A SECOND GERMAN LETTER, BY THE SAME.

"YOUR REVERENCE!

"May receive in these few lines, our upright thanks, from all our heart, for the Bibles, New Testaments, and the other religious Tracts, that your Reverence have present us so willingly—as well as for Your love-offering up herself, which your Reverence has let us know in a such manifold manner.

"Your Reverence may be glad yet long, well long, of a joyful health, in the use and benefit of the belongings to You—of your parishioners—as well as of all men who stand in need of the edification.

"This is it that we wish your Reverence, from all our heart.

"ANDREW SICKEL,
"D. DRAUB."
"In the name of all passengers
"from the Bremer Brig Creole,
"CAPTAIN DANNEMANN."

"*Cowes*, 20 *Februar*, 1846."

Seiner Ehrwürden, Dem HERRN PASTOR, U.S.V.

One of the Bibles supplied to me on this occasion was given to GEORGE BERINGER, whose wife had died suddenly, in the night, when the ship had been removed to the Roads. To JULIANA MENCKE, the said wife, I had given tracts, and conversed with her on Tuesday, February 17; and on Tuesday, February 24, her corpse lay on the deck of the "Creole," while boards were preparing for her coffin.

Accompanying the widower and his friends, to act as interpreter between them and the Curate of Northwood

Church (the late Rev. Mr. MAUDE, Sen.); and afterwards offering, without the gates, a short prayer in German, when JULIANA was interred, my sympathies were necessarily excited for him. His infant child was left at the "House of Industry," till he might be able to send for it; but the father left under much thankfulness, for a "Society's" Bible; and for the benevolence of my neighbours. The child, for whom many cared, soon afterwards died.

What became of the company, we never certainly knew; and after they ended their voyages, the persons composing such parties were usually scattered. Of these, however, it was reported that they reached Galveston—that most of them proceeded into the interior—and that the settlers obtained their lands. A later rumour added that, on occasion of the subsequent Texan struggles, they were forced from their locations; and that many, after all, met with a watery grave. They had not, however, left the shores of England without bearing with them the precious word of God.

PART VIII.

Religious Tract Society—Danish [and Schleswig-Holstein War—The Good Doctors again—Adventure in a Railway Carriage—Its Peaceful Results—Unintentional Rivalry—End of the War—About Sub-divisions—Postscript.

INSTEAD of wondering, as many of my neighbours did, how a man who had never been in Germany could converse with successions of these people—if they had known all, they would have been surprised that I improved so little. Considering my opportunities of German conversation, and some literary advantages, even the religious tracts which passed through my hands, ought to have helped to render me a better German scholar than ever I became.

It had been my privilege to conduct arrangements for the first public meeting of the Tract Society in this town; and it was, in part, at that meeting I had become sufficiently known to the late Rev. Dr. HENDERSON, to have a sort of personal and friendly warrant for an application mentioned in the earlier part of this little book.

Dr. HENDERSON, himself, afterwards became one of the general secretaries of the Parent Society in London; but during his tutorship of the Gospel Missionary Institute, he was several times in this neighbourhood; and having met with us in a deserted theatre to form the local Tract Society, was afterward accustomed, "en plaisanterie," to say that we had "performed on the same boards," or "stage," I forget which it was.

The Religious Tract Society rewarded my own little services by helping me, on various occasions, to materials for similar gratuitous work. Their style of doing things is indicated in the following:—

"*London, 6th June*, 1848.

"RELIGIOUS TRACT SOCIETY,

"56, *Paternoster Row.*

"DEAR SIR,

"On the receipt of your letter of 30th ult., we immediately sent off a supply of German and Danish Tracts for the seamen in your harbour, which grant our Committee confirmed this morning, and directed a similar quantity to be sent you, including Dutch and Spanish.

"We shall accordingly send you, without delay, a parcel of German, Dutch, and Spanish Tracts, and trust their circulation will be accompanied with the Divine blessing.

"I remain, dear Sir,

"Yours, very respectfully,

"WILLIAM TARN.

"*Rev. T. M.*"

During the Danish and Schleswig-Holstein war, A.D. 1849, ships of the conflicting nations were lying in Cowes Roads; and being in neutral waters, the sailors were neither required nor allowed to injure each other. It was said that they arranged friendly meetings.

Attempting a supply of Bibles and Tracts to both, and not knowing that any one else was so employed, I arranged to conduct public worship with as many Germans as would come to our house of God. It had been better could such accommodation have been offered to Danes—for the Germans were otherwise aided.

In this instance, our Town Hall was fitted for such services; and a succession of German ministers, from London, preached on Sabbath days.

Being engaged in my own work, I could not attend the Town Hall services—of which, indeed, only incidental reports reached me; and those through persons who could not understand the language. As the ministers usually came from town on Saturdays, and returned on Monday mornings, I did not, for some time, so much as learn what

were the religious views of the parties employed; but, an incident explained all, and pleasingly.

Travelling homeward from London, on a Saturday, intending to conduct German worship on the following day, and also expecting to receive as my guest on that Saturday evening, a deputation from the London Missionary Society, my attention was allured by the demeanour of a respectable-looking person in the railway carriage.

Suspecting that the stranger was proceeding to my own house, and not caring exactly to ask his name, I rode miles employed in round-about endeavours to discover *who* he really was.

Strangely, enough, he proved to be the late estimable Rev. Dr. TIARKS, from whose "German Grammar" and "Progressive Readings" I had *learned my lessons!* We were actually to *appear as if* we were rival German preachers in the good town of Cowes in the afternoon of the ensuing day.

The gentleman, without knowing to whom he was speaking, told me he was proceeding to *Cowes*, "*in the Isle of Wight*," to preach on the morrow, to his countrymen, Germans, detained there by the war. Moreover, he informed me that a certain Rev. Dr. STEINKOPFF, of the Savoy Chapel, London, was to succeed him, and preach to the same people, on the next following Sunday.

Thereupon, however, ensued a debate! The Rev. Dr. TIARKS said that the Rev. Dr. STEINKOPFF was, on the said day, to preach at Cowes *for the* FIRST *time*, and I declared that he had preached there BEFORE!

My fellow-traveller being a personal friend of Dr. STEINKOPFF, thought he knew more of what that friend had done than I could possibly know. So we "did battle"—as folks *do* in railway carriages; and as they used to do in the old stage coaches.

Each of us, *very distinctly*, stated his *own* conviction; and both were so *sure* of having the *right* side of the question, that, once or twice, we talked *loudly!*

Most stoutly I declared that *I had heard the Rev. Dr.*

STEINKOPFF, *of the Savoy Chapel, London, preach at West Cowes, in the Isle of Wight—affirming that he had preached, there,* IN GERMAN; *that "there* WAS *no mistake; and that there* SHOULD BE *no mistake!"*

The excellent gentleman by my side, having lately heard Dr. STEINKOPFF himself say as much, as stoutly declared that *his friend had never even* BEEN *in Cowes!*

Here was "a case!"

As in many *other* "cases," however, *both* the parties were *right!*—only, I was so pleased with the "rencontre" as to have been provoked to a little naughtiness "for the nonce."

Dear Dr. STEINKOPFF had never personally visited Cowes; but I had heard him preach there,—through my own lips! My fellow-traveller, by his publications, had even assisted me both to preach and hear the Savoy Sermons, as delivered at "Cowes, in the Isle of Wight." I have not forgotten the innocent rejoicings of my new friend on the "dénouement" of this affair; or his amusement on hearing "*Ich habe ein Pferd; und mein Vater hat einen Stall; u.s.w.!*" as gabbled, for his edification, in a railway carriage from London to Southampton.

Ten years have rolled away, and the useful Dr. TIARKS has passed to his home; but I am glad to have had the privilege of meeting him. His books were among my "Pleasing Instructors;" I had used them, *with my child,* at our "Home School," and in subsequent conversations he instructed me on other subjects. May I meet him in Heaven!

On thus learning *who* were conducting the services in our Town Hall, it seemed to me that mine should be discontinued; but while that subject was under consideration, the war, happily, ended. Danes and Germans could then meet "outside the Needles," without killing each other or capturing vessels, and the ships of both nations bore with them from this neutral harbour "the words of eternal life."

As there had never been intentional rivalry, the intercourse between the London friends and ourselves was, of course, fraternal. My venerable Savoy friend favoured me with a loving visit, overlooked my papers, and afterwards sent *another* volume of his own sermons,—in this case *inscribed* as "Presented to the Rev. Mr. MANN, as a token of gratitude for his kindness shown to so many German sailors and emigrants, both in a temporal and spiritual point of view. Savoy, June 29, 1849."

The value of this "second benefit" was increased by its being forwarded through the hands of the Rev. MAXIMILIAN GENESTE, A.M., the Incumbent of Trinity Church, in this town—a gentleman whose own solicitude for the welfare of foreigners detained in this port, must, at least, have been as untiring as my own, and may have been more useful. With him, or with the late Mrs. GOODWIN, the Rev. Dr. STEINKOPFF was abiding while here.

It should be stated that the German brethren from London evinced no desire that my endeavours should cease. They rather encouraged their continuance. It was said that our congregations were usually composed of about an equal number of the German sailors, and some of them appeared to take especial interest in the fact of their being cared for by an Englishman; but, in getting nearer to eternity, it is a comfort to remember that one did not wantonly endeavour to "cause divisions."

POSTSCRIPT.

The venerable C. F. A. STEINKOPFF, D.D., has now, also, passed to *his home*. He died May 29, 1859, aged 86—full of days, and rich in the love of many followers of Jesus in various parts of the world. Happy England!—to have such Institutions as the British and Foreign Bible Society, and the Religious Tract Society, of 56, Paternoster Row. Happy Societies!—to have had such Secretaries as the Rev. Drs. HENDERSON and STEINKOPFF. Happy Secretaries!—to have found and been continued in such positions of usefulness. My own obligations to them both; and to the Institutions they severally represented; have been more than my tongue, or pen, can ever tell. T. M.

Northwood Place, June 16, 1859.

PART IX.

Vestibule to a larger School—Deliverances as worthy of being remembered as Sorrows—One recorded by the "Hampshire Advertiser"—"France a-hoy!"—Tract distribution—Pensive Wanderers on the Western Shore—Arrangements for Public Worship—Ps. cvii.

AFFECTING, impressive, and useful as are many narratives of fatal shipwreck, or burning or foundering of vessels at sea, it may be that we do not hear or read enough of *deliverances* on the same element. Amply, indeed, are we supplied with "shocking accidents;" but perhaps the more pleasing marvels are not proportionately recorded.

Under the heading of "Cowes News," the SOUTHAMPTON or HAMPSHIRE ADVERTISER presented, December, A.D. 1851, a memorable narrative of happy escape from alarming dangers at sea. The article, I understood, was written by Mr. JOHN R. SMITH, of this town; and presents far more graphic detail than otherwise it would have been in my power to offer. The following pages will be so much the more appreciable for this preliminary narrative, that I am really indebted to my indefatigable neighbour; and rejoice to have found it among my papers—none the worse for more than seven years' preservation.

"MIRACULOUS ESCAPE FROM SHIPWRECK, AND PERILOUS "SITUATION OF NEARLY THREE HUNDRED LIVES IN THE "BRITISH CHANNEL.—In our last we briefly announced "the arrival at this port of the American ship *France*, of "Philadelphia, on the Wednesday previous, with damage "by collision, on her voyage from Antwerp to New York, "having on board between two and three hundred emi-"grants and sundry merchandize. On inquiry, we learn "that the ship had a miraculous escape from foundering.

" It appears that she sailed from Antwerp on the 15th " November, and on the 24th had proceeded down channel " to the westward of the Start Point. During the night, " the wind was about N.N.W., the ship on the starboard " tack, heading about West by South, and proceeding under " favourable circumstances, with a lantern suspended from " the jib-boom end, owing to the darkness of the night. " The watch on the look-out observed another vessel to the " leeward of them, standing to the Northward on the " opposite tack and towards them; whereupon the stranger " also showed a light, but did not alter her course, and the " result was, she came stem on, striking the American ship " on the larboard bow, between the cathead and the fore- " rigging, and cutting her down to near the water's edge. " By the force of the blow, the strange ship hove the *France* " round, so as to throw her up in the wind, *all-aback*. " The stranger then rebounded on the ship and struck her " on the larboard quarter, breaking everything opposed to " her. The American hailed the ship, in consequence of " her sinking state, to remain by her during the night, but " to no purpose. From the voices on board, they judged " her to be a foreign ship. The strange vessel then hove " about, and proceeded on the starboard tack down channel, " having left on board the American her martingale and " some of her rigging. As soon as the consternation caused " by the catastrophe had somewhat subsided, the boats were " got clear, for the purpose of saving the lives, in case of " need; but as the damage was confined chiefly to the " larboard-side, and as the wind was northerly, the damaged " side was to windward, and they succeeded in fetching " into Portland, and subsequently Cowes Roads, whence " she was taken into the harbour and moored in safety. " Since her arrival at Cowes, the greatest sympathy has " been manifested for the passengers—German emigrants, " several of whom appear to be above the general order of " persons seeking their fortunes in the new world. A large " building, known as the 'Barracks,' at East Cowes, has

" been taken for the agents, Messrs. Harling and Co., and " the passengers have been landed, to enable the vessel to " be surveyed and repaired, if necessary. As soon as the " situation of the emigrants reached the ears of the Queen, " at Osborne, her Majesty caused inquiries to be made " immediately as to their actual position, and afterwards " ordered rations of tea, coffee, bread and soup, to be daily " provided for them. Soup has been prepared on the estate " for the purpose. Dr. HOFFMEISTER has also been com- " manded by her Majesty to visit the sick, and otherwise " administer to their wants."

Proceeding, Nov. 27, 1851, by an ordinary packet to Southampton, we passed, at the mouth of the Medina, a large vessel in process of being towed or conducted towards the river. That vessel was the "France;" her decks were covered with emigrants; and her broken bows, into which beds, &c., had been thrust, presented such an appearance as may be supposed from the foregoing description. My own journal for that day contains the words, "Will *this* bring work for *me*?"

On my return, in the evening, I was informed that the "France" was an American ship, but recently from Antwerp. The latter information, at the moment, led me to suppose that her passengers must be Hollanders; and, learning that she was to remain here some time, I did not instantly commence my own class of operations.

Nov. 29.—I have a note, "Visit and Tract Distribution among *German* Emigrants, 250 from the 'France,' Captain NICHOLSON, driven in here after being run into at sea. Went again to night, Br. BASLEY with me."

On Thursday, December 4, my jottings said, "Mem. Germans and Tracts near 'Cottages.'—Shall we have German service, again, next Lord's Day?" The circumstances thus briefly referred to, are now strongly in my

remembrance. I had been walking between "Egypt" and Cowes Castle, with some of my family, and there observed two persons, sauntering, as we were, but with an obvious admixture of sadness and serenity in their demeanour. They were decent-looking men; and though their appearance had not impressed me as foreign, in passing them repeatedly, as we wandered to and fro, I found they were conversing in German, and ventured to accost them.

They were surprised on being first spoken to; but soon became communicative: and cordially received my tracts. I seem to remember that having been previously dismayed at the thought of offering myself as leader of the formidable-looking company I had seen together; but this quiet arrangement with two serious persons better suited my taste. They promised to attend worship on the following Lord's Day afternoon; to bring as many of their fellow-passengers as would come with them for such a purpose; and to provide me with an organist.

"They that go down to the sea in ships, that do business in the great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind; which lifteth the waves thereof. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the LORD in their trouble; and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still.

"Then are they glad, because they be quiet: so he bringeth them unto their desired haven.

"Oh! that men would praise the LORD for His goodness, and for his wonderful works to the children of men.

"Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders!"

PART X.

Great Meeting of Passengers from the ship "France"—Song of the Saved—Translation.

THE seventh of December, A.D. 1851, was a memorable day in the history of our humble mission among German Emigrants in Cowes.

So large a company of foreigners had never before assembled in our place of worship; excepting, *perhaps*, when one MYNHEER SAMES had preached there in Dutch. A regiment of his countrymen, bound from the olden to the modern Batavia, having been detained on board a vessel lying in our roadstead; while that in which *he* had come was repairing in the dock; arrangements were made for them to attend Divine worship at Sun Hill Chapel. On *that* occasion, not only the Dutch soldiers and sailors, with their officers, but many Germans attended; and the number of the whole *may* have exceeded that of the passengers from the ship "France."

In connexion with the worship of the latter there was neither military parade, nor martial music; but it was profoundly affecting. More than two hundred persons, *every one* of whom had been wonderfully preserved from perishing at sea, had come, in a strange land, and in a foreigner's House of God, to offer humble and hearty thanks to HIM whose Providence had preserved them!

This gathering of the people was composed not only of Protestants, but of most of the Roman Catholics of the company. It was said, that respectable Jews attended; but of that I am not half so sure as that the Bible Society supplied me with the Holy Scriptures for their use; and that they were thankfully accepted. The more *serious*

Jews, with other persons who could arrange to do so, soon passed onwards to America, without awaiting the repair of the ship; but their demeanour, while here, was manly, candid, and respectful.

This whole company had been franked across the river Medina by Mr. ROBERTON, the master of the ferry; and had been conducted to the place of worship by Mr. DOLL, one of their countrymen, but a British subject—whose endeavours for their benefit were most energetic, exemplary, and successful. Even while preparing this chapter for the press, I have incidentally, again, been informed of his humane exertions.

On my way to the pulpit, I was conversing with this friend on the hymns it might be desirable to employ. Regarding the selection as a part of the duties devolving on myself, and knowing that the emigrants came from *various* States of Germany, I was anxious to appoint such as all could readily sing.

Suddenly, however, and without my intervention, the whole company of the saved persons arose! The organist (SUTORIUS) played a voluntary; and some one (it was FRÜH!), in broad, deep, sonorous, and reverent tones, announced:—

"45. WÜRTTEMBERGISCH GESANGBUCH."

(EIGENE MELODIE.)

" Gott ist getreu!
Sein Herz, sein Vater Herz,
Verlässt die Seinen nie:
Gott ist getreu!
Im wohlsein, und im Schmerz,
Erfreut und trägt er sie;
Mich decket seiner Almacht Flügel,
Stürzt ein, ihr Berge, fallt ihr Hügel!
Gott ist getreu!

2. *"Gott ist getreu!*
Er ist mein treuster Freund.
Diess weiss, deiss hoff ich fest;
Ich weiss gewiss,
Dass er mich keinen Feind
Zu hart versuchen lässt.
Er stärket mich nach seinem Bunde,
In meiner Prüfung trübsten Stunde.
Gott ist getreu!

3. *"Gott ist getreu!*
Er thut, was er verheisst.
Er sendet mir sein Licht;
Wenn dieses mir
Den Weg zum Leben weisst,
So Irr' und gleit' ich nicht.
Gott ist kein Mensch; er kann nicht lügen,
Sein Wort der Wahrheit kann nicht trügen.
Gott ist getreu!

4. *"Gott ist getreu!*
Er handelt Väterlich,
Und was er thut, ist gut,
Die Trübsal auch;
Mein Vater bessert mich
Durch alles was er thut;
Die Trübsal gibt Geduld und Stärke
Zum Fleiss in jedem guten Werke.
Gott ist getreu!

5. *"Gott ist getreu!*
Er hat uns selbst befreit,
Von unsrer Sündennoth
Durch seinen Sohn,
Durch dessen Heiligkeit,
Und blutgen Opfertod.

Damit wir möchten nicht verderben,
Liess er den Eingebornen sterben.
Gott ist getreu!

6. *"Gott ist getreu!*
Er dess ich ewig bin,
Sorgt für mein ewig Wohl:
Er rufet mich
Zu seinem Himmel hin,
Will, dass ich leben soll.
Er reinigt mich von allen Sünden
Und lässt mich Trost durch Christum finden.
Gott ist getreu!

7. *"Gott ist getreu!*
Stets hat sein Vaterblick,
Auf seine Kinder Acht;
Er sieht mit Lust,
Auch wenn ein irdisch Glück,
Sie froh und dankbar macht
Was uns zu schwer wird, hilft er tragen,
Und endlich stillt er alle Klagen.
Gott ist getreu!

8. *"Gott ist getreu!*
Mein Herz was fehlt dir noch,
Dich Gottes stets zu freun?
Sey Gott getreu,
Und fürchte nichts, mag doch,
Die Welt voll Falscheit seyn;
Selbst falscher Brüder Neid und Tücke
Gereicht am Ende mir zum Glücke.
Gott ist getreu!

9. *"Gott ist getreu!*
Vergiss, O Seel, es nicht,
Wie zärtlich treu er ist!
Gott treu zu seyn,
Sey deine liebste Pflicht,
Weil du so werth ihm bist.
Halt fest an Gott, sey treu im Glauben,
Lass nichts den starken Trost dir rauben:
Gott ist getreu!"

The above Hymn, the whole of which was not only read but sung, was written by EHRENFRIED LIEBICH, before the year 1781; and, therefore, must have long been known in some parts of the church; but neither in German nor in English had I before met with it. It does not occur in any Hymn Book in my possession, except the "Württembergisch Gesangbuch," from which it was read by JOHANNES FRÜH. That, I am happy to say, "*Aus Dankbarkeit gewidmet,*" was afterwards presented to me by the organist and precentor—the very persons with whom we had first conversed on the Western shores of Cowes.

The singing was, by far, the most impressive I had ever heard. By me, it is entirely indescribable. Words, tones, tears, gestures, demeanour, voices, hearts, seemed all to agree "in sweetest harmony of praise." It was the most sublime illustration of "THE LIVING! THE LIVING! HE SHALL PRAISE THEE!" which I have witnessed, or expect to witness upon earth. I utterly forget all about the remainder of the services; but *that singing* I can never forget! no, never! Through the infinite mercy of God to an unworthy sinner, I may hear "a voice from heaven as the voice of many waters, and the voice of a great thunder; with the voice of harpers harping with their harps;" when those who "have followed THE LAMB whithersoever he goeth," shall sing "as it were a new song before the Throne:" but, even *then*, it may not be *quite* forgotten. It

was an act of homage to God, in comparison with which my poor services were lighter than dust on the balances.

In attempting imitation of the Hymn, I tried to adhere to the "melody;" and, therefore, could not preserve the words "God is faithful!"—which I suppose to be the preferable rendering of "GOTT IST GETREU!" I know of no English synonyme for "faithful," in which either accent or quantity falls on the last syllable, as in "getreu," except in the word "sincere," and *that* is not adapted to an expression of the various ideas in the nine verses. STOCKIUS, however, renders the Greek word Πιστὸς not only by "getreu," in German, but by "verax" as well as by "fidelis" in Latin. If the English Hymn be regarded as a joint illustration of 1 Cor. x. 13, and 2 Cor. i. 18, authorities from the English Scriptures will be obvious—for, in the former, we read "God is faithful;" and in the latter, "God is true."

In such a case, it may have been more desirable to represent, pretty closely, the *meaning* of the words, without rhymes, than to mutilate or even to equal them by so free an imitation as should have presented *another Hymn*. My thought was, that the German and English might be sung by people of both nations, at the same time, and to the same melody. "GOD," and "LORD," in that case, would beautifully illustrate the harmonies of the Old and New Testaments; for, while JESUS is LORD, he is also "Immanuel, GOD with us."

The following is offered as

THE SONG OF THE SAVED SEAFARERS.

1. GOD is most true!
   His heart, His Father-heart,
   Forsaketh not His own:—
   The Lord is true!
   In comfort and in grief,
   He gladdens and sustains:—

Me covers his Almighty wing;
Crash down ye mountains! fall ye hills!
The Lord is true!

2. The Lord is true!
He is my most true friend:
E'en this I firmly hope:—
I surely know
That He will let no foe
Too powerfully tempt—
True to His covenant, He gives strength,
In my deep trial's darkest hour:—
The Lord is true!

3. The Lord is true!
Firm to His promises,
He sendeth me His light:—
If this, to me,
The way to life make known,
I shall not err, or stray:—
God is not man; he cannot lie;
His faithful word can ne'er deceive:
The Lord is true!

4. The Lord is true!
He handles, Father-like!
And what He does is good:—
The Lord is true!
My Father betters me
By every thing He does:—
Grief helps to patience, and to strength,
To diligence in all good works:—
The Lord is true!

5. God is most true!
He hath ev'n set us free
From guilt and sin,
By His dear Son:—
By His own righteousness
And sacrificial death.
That we might not be lost "for aye,"
He gave His one-born Son to die!
The Lord is true!

6. The Lord is true!
He me immortal makes,
Seeks my eternal good,
And calls to heaven!
He wills that I should live
In purity and bliss:—
He cleanseth me from all my sins,
And lets me good hope find, through Christ:—
The Lord is true!

7. The Lord is true!
Ever His Father-glance,
Has o'er His children care:—
With joy He sees
When ev'n an earthly good,
Them glad and thankful makes.
He takes the loads we cannot bear,
And, in the end, stills all complaints!—
The Lord is true!

8. The Lord is true!
My heart! what fails thee yet,
God firmly to enjoy?
Let God be true!
And fear not what betides
Though this world all prove false:—

False brethren, malice, envy, art,
Will fail to harm at last,—for He,
The Lord, is true!

9. God is most true!
O soul! Forget this not;
How fondly true He is!
Be true to God!
Thy dearest duty this,
Whilst thou art dear to Him:—
Hold fast on God; be true in faith!
Let nothing steal thy strength and hope;
The Lord is true!

PART XI.

Further intercourse with Passengers from the ship "France"—Honesty in Religion—Adventure with the Editor of the "Londoner Deutsches Journal" —Her Most Gracious Majesty the Queen of England—Regular German Worship at East Cowes—Hymns selected by the people—Should Christians *sing* at Marriage Services?—Order of Divine Worship.

THE singing of "*Gott ist getreu!*" so affected the English, that before the following Sabbath I had been requested to ask the Germans to repeat it; and, without reflection, did so.

The reply was very respectfully given; but after conference, it was in the *negative!* In substance, it was as follows:—"We are deeply sensible of the kindness of the English people; and grateful to them for it. We are glad they take an interest in our worship, as we also do in theirs. *We cannot, however, sing that Hymn to please man!*"

"*We sung it,*" they added, "*on the decks of the ship, on the arrival of morning, after the tremendous night!* We sang it, keeping together as we could; while yet we were scarcely hoping again to reach the land!"

"*We sang it,*" they further said, "*on our first entrance into the house of God! and we must not sing that Hymn to please our fellow-creatures!*"

A publication of this narrative may have been the more desirable, as affording suitable opportunity for the correction of an unintentional error. The English-German world has been informed of the substance of the above fact; but a slight mistake was made by the respectable writer who published it.

Travelling on the Epsom railway, in the year 1857, with a gentleman, whose supposed resemblance to the Rev. Dr.

LIVINGSTONE tempted me to provoke a conversation with him; and observing a German volume on his knees, I spoke to him in that language. I was mistaken, but results were not unpleasing. My fellow-traveller proved to be a respectable German Professor, and Editor of the only German Newspaper then published in England—some copies of which were afterwards kindly forwarded to my residence.

Founding thereon an appeal to his countrymen, to sustain the ancient character of their nation, for honesty in religion, the Editor did me the honour to narrate the circumstances of our meeting, and the substance of our conversation. It should, however, be stated that it was "*Gott ist getreu*;" and not "*Ein' feste Burg ist unser Gott*;" which I mentioned as the Song of the Saved Emigrants. We conversed on both, and of other German poesies; and the two hymns are so alike in subject, that mistake was easy, but the exact words may as well be known.

The kind gentleman above referred to will, doubtless, justify this trifling correction, while I, on the other hand, sincerely thank him for the urbanity of his demeanour, and the benevolent tone of his report and appeal. "Der alte Mann," so good-naturedly described by him, will be happy to renew the incidental acquaintance; and wish that the 100,000 Germans resident in London may ever be led by writers who will encourage the religious principle! For all *good* purposes, the more friendly the communications between father-land and mother-country, on every account, the better for both.

From the first, these simple efforts had been rewarded by the prayers of the poor; and sometimes, afterwards, by the friendship of educated foreigners. Little, however, had I dreamed they could ever stand in any conceivable connection with the benevolence of royalty, or the honour of my country.

In the year 1852, and afterwards, I was, nevertheless, to

learn how, under the blessing of the Almighty, an obscure labourer, by never-perfected endeavours, and without one designed intrusion, might come to be not entirely unrecognized by the good and gracious Queen of England! It is my hope that I have never presumed on honours which, afterwards, came to me as results of these unpretending exertions; and I could now humbly beg the pardon of my Sovereign for these mentionings of the royal name; but I yet believe it to be my duty to state that even my known Nonconformity did not prevent such recognition.

Affecting no unusual knowledge of what passes in the Royal household, I cannot say if, on this occasion, direct appeal was, or was not, made for the benevolence of the Court. It is my opinion that fiscal arrangements should render the very frequent repetition of such appeals unnecessary.

It was, however, patent to any one, to observe that the road from East Cowes to Osborne led by the premises on which the poor of this large company were located, while their vessel was repairing; and that the country around was often studded with groups of afflicted strangers. It was soon also known that the needy passengers from the ship "France," were right royally helped and comforted.

When arranging with the *two* emigrants, that they, and all who would come with them, should attend at our place of worship, I was not at all adequately aware of the extraordinary interposition of the Court. In fact, I do not now know that the calamities of this company had, at that time, as deeply as afterwards, attracted the attention of Her Majesty; or that the circumstances of this remarkable thanksgiving to God have, to this day, been stated to our honoured Queen.

I wrote, however, December 9, 1851, as aforetime, to the Committee of the British and Foreign Bible Society; and also to the venerable Dr. STEINKOPFF, requesting him to support my application. Among us, we had about twenty German Bibles or Testaments already in store for sudden

emergencies; and these were added to the number distributed. This will explain how, in their letter of acknowledgment, the Emigrants eventually thanked me for more copies than, on that occasion, were granted by the Parent Institution. Conversations afterwards, with special visits to the sick, or otherwise more than usually distressed persons in this large company, of course brought before me urgent cases, which had not been provided for in the rough estimates and classifications of my appeal to the Committee. The applications for "the Jews," had reference to parties mentioned in Chapter X., and especially to one who had remarkably assisted me in a Tract distribution. The immediate reply from Earl Street was—

"*December* 10, 1851.

"BRITISH AND FOREIGN BIBLE SOCIETY,
EARL STREET, BLACKFRIARS, LONDON.

"DEAR SIR,—Under the peculiar and affecting circumstances of the German Emigrants, whose case you have brought before us, we take upon ourselves (as our Committee will not meet till next month) to forward to you, by rail, this evening, 100 copies of the German S.S. viz.—

"15 Ger. Bib., 45 Tests. Prot., 40 ditto, R.C. There are 12 B. for the 12 heads of families, and 3 for the 3 Jews, who, we presume, understand German—perhaps better than Hebrew. We have not the Old Testament, distinct from the New.

"You will have the goodness to undertake the distribution of the books, which will be sent to you; and we shall be glad to be informed how they are received, with any interesting circumstances connected therewith.

"I am, dear Sir,
"Yours truly,
"GEORGE BROWNE,
"*Secretary.*

"*Rev. T. M.*

"P.S.—Your friend, DR. STEINKOPFF, after celebrating

the jubilee of his fifty years' ministry at the Savoy, on November 30, is now confined to his bed, very dangerously ill; and whether he will recover appears doubtful. He is past 76."

On this occasion, the Religious Tract Society was not less kind. Its Committee, in fact, exceeded their own previous liberality,—sending me *books*—BUNYAN'S "Pilgrim's Progress," JAMES'S "Anxious Enquirer," and other small volumes in German. *All* these were greatly valued by the Emigrants, but especially "Der Pilger Reise," or "The Pilgrim's Progress." One of the latter I gave to SUSANNA BÜSCH, a certified teacher, from some School Society in Germany, who promised to *lend* it on the voyage, and afterwards to the children in her intended school in America. Another, after many earnest and even affecting applications, was given to a poor Roman Catholic woman, whose *beads*, at our Protestant worship, had sometimes annoyed me, but in the sincerity of whose devotions I had little, if any, doubt.

While conducting the above distributions, and twice on their special application, I held conference with representatives of the owners or hirers of this memorable ship; but was much more impressed by what I saw and heard of the rations, &c., abundantly supplied from high places. Beautiful tales were told of infant princes wheeling barrows of onions to season soups; and of little princesses stitch, stitch, stitching flannel garments; but of such matters I know no more than was known, or thought to be known, by every body else, and the less I say about them the better. The Emigrants have told their own tale on that subject, and the reader may find it on subsequent pages of this little book. All I shall declare is my own most solemn conviction of the deep truthfulness of the writers of the letter, and, generally, of the people whom they represented. The facts already mentioned will help to vouch for their sincerity and gratitude.

This, however, I *do* know. It occurred to me that now every body was stirring for the help of the strangers, my work was, probably, almost done. I had feared lest the continuance of my interference might be deemed intrusive, among exalted friends of the Emigrants. The straightforward path seemed, however, that since I had been in the field before Osborne had become a royal residence, it would not become my duty to retire till I should be sure that my retirement would be really desirable. Happy have I since been to know that such exertions were even approved when I had supposed they might be offensive.

For many weeks it was my privilege to sustain a double pastorate; preaching morning and evening to my own people, and in the afternoon to Germans. The Rev. JOHN BASLEY, (whose fraternal assistance, on every occasion in his power, I gratefully remember,) with the concurrence of his friends, kindly granting us the use of the Independent Chapel at East Cowes, neither the Emigrants, nor myself or others for them, were at any expense about their crossing the river. On extraordinary occasions, the master of the Ferry franked the poor people over; and he was indulgent to them on week-days; but as such accommodation could not be always expected, we were greatly indebted to our friends at East Cowes—the rather, because they sometimes shortened, and occasionally even omitted their own services, to allow of the conducting of ours. May peace be on their house of God! It was a very blessed one to us.

A goodly proportion of the company (sometimes as many as a hundred and fifty at once), statedly or occasionally, worshipped on Lord's day afternoons at East Cowes Chapel; and their demeanour induced impression that they really came to do homage to the Most High God. Oh! would that every emigrant ship contained as goodly a proportion of persons who would manifest as much of the truly religious spirit, or indicate as much forbearance towards each other as did the people of various communities in the ship "France."

The hymns, usually chosen by themselves, were especially suitable and impressive. The following rest in my remembrance. The figures before these first lines denote their places in the "Gesangbuch für die Evangelische Kirche im Württemberg, STUTTGART, 1843."

2. "*Nun danket Alle Gott.*"
7. "*Ach! bleib mit deiner Gnade.*"
45. "*Gott ist getreu!*"
196. "*O heil'ger Gott! Kehr bei uns ein.*"
212. "*Ein' feste Burg ist unser Gott.*"
274. "*Liebster Jesu, wir sind hier.*"
364. "*Befiehl du deine Wege.*"
466. "*Sollt es gleich bisweilen scheinen.*"
481. "*Von dir, O Vater, nimmt mein Herz.*"
485. "*Jesu Kommt von aller Bösen.*"
497. "*Von dir, du Gott der Einigkeit.*"
632. "*Auferstehn, ja auferstehn wirst du.*"

The hymn 497 above, being a nuptial song, distinct notice of it will be presented in a following chapter. It is remarkable that in English marriage services—services which ought, it would seem, to be about as joyous as any to which we attend in the house of God—we should be so little accustomed to sacred song. The hour of marriage should be an hour of prayer; but, if the union be a right one, it should also be an hour of praise.

In the choice of sermons, attention was chiefly given to great points of Evangelical doctrine, on which the Reformers were agreed; and to subjects especially bearing on the then present condition of the people addressed. These sermons were not all either borrowed or read; but the preacher had more liberty in offering extemporary short addresses, founded on some discourse he was reading, than in the delivery of whole sermons of his own. Some one, about to do the like thing, may be glad to be reminded that a long text, with plenty in it, may be especially appropriate to unpractised extemporary speakers, in any language.

The usual order of conducting the services :—

Ordnung des Gottesdienst.

1. *Vorspiele* .....Introductory Music.
2. *Lobgesang* .....Hymn of Praise.
3. *Lesen* .....Reading the Scriptures.
4. *Gebet* .....Prayer.
5. *Lobgesang*.....Hymn.
6. *Die Predigt* .....The Sermon.
7. *Lobgesang* .....Hymn.
8. *Kurz Gebet* .....Short Prayer.
9. ..... { An English Hymn, sung by the English present.
10. *Der Segen* .....Benediction.
11. *Spiel* ..... { Praising God with the Organ, or Seraphine.

PART XII.

Wedding Schools—Scruples about attending such Schools—The New English Marriage Laws—Cowes in a bustle—Something better—Order of Marriage Services—Nuptial Songs—Quiet Religious Worship at East Cowes—Departure of the "France"—Another Singing of "Gott ist Getreu."

THE places and persons associated with two marriage services may be numbered among "My German Schools and Schoolmasters." Both occurred here during the detention of the ship "France;" and it was not possible to arrange or conduct them without adding a few previously unobserved words to one's portable vocabulary.

Such services could not have been conducted in our place of worship before the passing of recent English marriage laws; and I had doubts if it were desirable to conduct them there at all. My impression was, that in order to their perfect legality, they should be celebrated in the presence of some authority appointed from their own country.

The subject was, however, pressed on my attention by some whom I supposed to be among the best people of the company; and I therefore wrote to the registrar, mentioning my scruples. The following came in reply:—

"*Newport, I. W., Jan. 7,* 18-

"MY DEAR SIR,

"I have much- -h-
an imaginary diff-
be to give no-
Office—in -

"7

The next point to be ascertained was, whether the parties could "say after me," the sentences required by the Act; and (for my own satisfaction) whether, before they should do so in presence of the legal Registrar, they could be helped thoroughly to understand the joint and several meanings of the words appointed by our English laws.

Assuring myself, by personal intercourse with the parties and their friends, I consented to their request; and the "happy day" was fixed. We saw that by their saying, in the hearing of the Registrar, the English words "in that case provided," and by their subsequently signing the register book with the state officer's ink, the laws of Britain would be satisfied.

They wished, however, before their companions, to recognise GOD, in connexion with their marriage; and I could neither object to their using our place of worship for that purpose, or to conduct the services they desired.

Again franked across the river, by the master of the ferry, whose *carriage-boats* were employed on the occasion, almost the whole remaining company attended at Sun Hill. It was really a pretty wedding, and is talked of till this day. The party (consisting perhaps of nearly two hundred persons, though not regularly marshalled) proceeded from the landing-place to our house of God, with a serious cheerfulness which commanded respect. On this occasion, all appeared to be attired and adorned as best they were able—the most picturesque appendages being the college-costume of a respectable student from the University of Tubingen; the simple orange-flowers in the hair of the attendants on the bride; and the attendance of a number of young children, who, with orange flowers, preceded the bride and bridegroom.

It afterwards appeared that a local German band had been waiting to attend the procession on its return to East Cowes; and the south-eastern division of our little town was, at length, quite in a bustle. The dockmen cheered; a ship or two near the ferry hoisted colours, and "manned

the yards," in honour of the occasion; and, best of all, no one took money—at least, no *Englishman* is known by me to have *kept* any! The Registrar *took* his fee; but instantly returned it, most kindly. The Parson did not expect a fee; and the boatmen "tugged at the oar" in unmercenary hilarity, without expecting to be paid by the Emigrants.

There was, however, one circumstance much better than the "best of all" the above. It was the universal testimony of the respectable English who were present at the ceremony—that a more decent, serious, and well-conducted company they had never seen on any occasion of a marriage than was this large company of foreign Emigrants in an English house of God.

At the subsequent marriage of another couple, the services were not as agreeable. The notoriety of the first occasioned the spoiling of the second. The English, flocking in crowds, got possession of the pews before the marriage party arrived; and the Germans were therefore so separated that the singing was, comparatively, a failure. Some rude Cowes boys also occasioned disturbance; and we had not made adequate arrangements to prevent their misconduct.

The behaviour of the Germans was, however, again most exemplary; and the parties married were, apparently, truly serious people. In this case, the band was not in attendance; and the outward symptoms of rejoicing were altogether less observable; but there was, again, something to be noted.

The bride was attired in *black* silk, enlivened by a *white* scarf, and by orange flowers.

Many a talk did people talk about a body going to be married in a black gown! and it did seem rather odd! Our most expert gossips were *sure* the sable attire had been given by some one about the *Court!* and that, being the best in the possession of the wearer, it was therefore employed on this nuptial occasion. Others, with similar skill, calculated that the bride, on leaving Germany, had

not anticipated the arrival of so happy a day, before the end of the voyage; and therefore had not provided more appropriate dresses. Others, again, most gravely philosophised on the folly which *would have been* evinced, if in the depth of winter, and while subject to all the inconveniences of Emigrants proceeding further on a perilous passage, in a crowded ship, the parties had put themselves to material expense. Both the fraternity and the sisterhood of gossips, however, failed to discover the real reason for that unusual admixture of *black and white at a wedding!* The choice had been really made, because, in the opinion of the parties, *while* the occurrence of a marriage is a very joyful occasion, it is also a very serious one; and that the emblems should so represent it.

The following was the arrangement for one, or both, of the marriage services:—

ORDNUNG DER EINSEGNUNG DER EHE.

SUN HILL, WEST COWES.

Dienstag, 3rd Februar, 1852, *um* 10 *uhr.*

I. *Orgelspiel.*—A Voluntary on the Organ.
II. *Gesang* 374.—Hymn from the Wirtemburg Collection,
"*Auf Gott, und nicht auf meinen Rath.*"
III. *Evangelium.*—Scripture Reading, John ii. 1—11.
IV. *Gesang* 497.—Nuptial Verse,
"*Von Dir, du Gott der Einigkeit.*"
V. *Gebet.*—Prayer.
VI. *The Legal Ceremony*—first in English, and afterwards in German.
VII. *Gebet.*—Prayer.
VIII. *Gesang* 497.—Intercessory Verse—sung by the friends of the Bride and Bridegroom.
"*O segne sie, der gern beglückt.*"

IX. *Der Segen.*—The Benediction.
X. *Orgelspiel.*—Praising God on the Organ.

In substance, the first hymn (374) named above would be something like the following; but the metre, in the original, was, I think, too sprightly for such thoughts in English verse :—

1. On God, and not on my own understanding,
Will I ever build my hopes of prosperity;
And to Him who has created me,
Consecrate my whole soul.
He, the Almighty, who upholds the world,
Will sustain me, in my days,—
As my God and Father.

2. He saw from all eternity
What would be profitable for me.
He appointed my portion in this life—
My comforts and my afflictions.
What is my heart afraid of? Is it, indeed, a grief?—
That it should be to the honour of Faith,
Never to be conquered?

3. God knows the desire of my heart;
And holds in readiness what I request.
What I have asked of Him, He has granted,
When His wisdom saw that it was good.
He ever cares for me, like a Father,
Not allowing me to choose for myself:—
His will be done!

4. Is not uninterrupted prosperity
With more difficulty well sustained,
Than even a series of afflictions,
Under the burdens of which we complain?
The greatest necessity upheaves itself, once, in death!—
And honour, fortune, and possessions
Will have forsaken us in the grave.

5. To those who are truly made successful,
God suffers nothing to be really wanting:
Health, honour, fortune, or pomp,
Are not the happiness of souls.
Whoever reveres the counsel of God,
Shall possess a good conscience,
Which can sweeten even tribulation!

6. What is the highest enjoyment of life?
How soon does it vanish away!
What is the sorrow of the present time?
How soon is it conquered for ever!
Hope in the Lord! He gladly helps.
Be joyful, all ye righteous people;
The Lord preserves His own servants!

The Song, of which the above is a simple translation, was written by CHRISTIAN FÜRCHTEGOTT GELLERT, before A.D. 1759. The writer was born in one of the mines of Saxony.

The nuptial verses sung immediately before and after the prayers attending the legal ceremony, were written by Dr. JOHANN JOACHIM ESCHENBURG, who was born at Hamburg. His compositions, constituting parts of the *Württembergisch Gesangbuch*, are dated A.D. 1743–1820. In substance, the lines employed were as follows:—

Nuptial Verse, before the Legal Ceremony.

By Thee! Thou God of harmony!
The nuptial covenant was first consecrated.
Oh! hallow, with thy blessing,
Those who here, in thy presence,
Stand prepared—on their oath of duty to Thee,—
To seal this union.
Father! Let them
Give themselves to Thee!
May they live in harmony,
Love faithfully,
And truly practise
The duty of Christians.

Nuptial Verse, after the Legal Ceremony.

Oh! bless them, who have been made happy, as they wished,
With a blessing sent down from above
On all their ways!
Let their family rejoice in Thee.
Grant success to their industry;
May their vocation prove a blessing.
Father! Let them
Give themselves to Thee!
May they live happily,
Die peacefully,
And hereafter inherit the heavens!

It has been supposed to be worth while to preserve these brief records of services unusual in an English sanctuary; but the ordinary quiet worshippings of the Almighty, in the Independent Chapel at East Cowes, were, I do trust, more truly honoured of God. Certainly, the hymns sung there were more prominently, or rather directly, evangelical than either of the above; and it is better to go to the house of mourning than even to the celebration of nuptial rejoicings.

The hearts of the poor Emigrants were so solaced by the attentions of our humane neighbours; and especially by the untold munificence of the Royal Family, that on such occasions as the above, their joy was neither uncalled-for or unseemly; but in the hours of their more serious consideration and prayer, it was especially profitable to be with them. It did not seem wrong to rejoice with them, when they could rejoice; but one's heart was more helped by weeping when they wept.

The farewell service in the sanctuary was profoundly affecting. Had I, during the many previous years, been enduring persecutions and unkindness, instead of receiving the never sufficiently deserved encouragements which had cheered my German school days, that one meeting had repaid, "an hundred fold in this life," all that I could have endured. The prayers of the venerable JACOB VOLZ, and his poor companions, had been answered; and they had been followed by *other* prayers which are yet before the Lord. May HE graciously answer them, for JESUS CHRIST'S SAKE.

Once again, I must however say, I did hear the remaining company of the ship "France," together and spontaneously, sing their special Song of Thanksgiving to God. Some of them had, indeed, sung it without solicitation, in their ordinary worship, at East Cowes,—when it was not made an occasion of parade; but there was one other general singing of that sacred series of devout aspirations. It was their Hymn of Praise to the ALMIGHTY, as they quitted our harbour, most of them for ever!

They had been waving hats and handkerchiefs to friends, as the vessel slowly glided past the Fountain Quay; and who among us was, or was not, recognised as on the Pier, I am not prepared to say; but, all at once, the waving ceased, and the singing began—

"GOTT IST GETREU!"

A sweeter or a holier song had probably never been heard from any of the waters of the Solent Sea!

PART XIII.

Helps by an English Gentleman—British and Foreign Bible Society—Testimonial of Foreigners to "My German Schools and Schoolmasters"—"Old England for ever!"—"God Save the Queen!"

THE late HENRY BAYNES WARD, of Debourne Lodge, West Cowes, Esq., and afterwards of Brockhampton, Havant, had lived in Germany, and had continued German readings after his return to England. We were moving in different circles; and though not entirely unknown to each other, had never exchanged other tokens of recognition than the passing salutations of neighbourly decency. Mr. WARD was an attached member of the Episcopal Church of England, as by law established; and third son of the founder of Northwood House.

That gentleman, one day, observing a number of the Emigrants from the ship "France" following me in the streets, inquired the *reason* of their doing so. On being informed, he most kindly offered help in any way in his power; inviting me to his house for conference; and thus laying the foundation of a friendship.

Of course, Mr. W. saw the original of the testimonial from the people whom we, in common with every class of our neighbours, had been endeavouring to serve. He instantly said, "Why don't you translate and publish this? *You ought!*—it is not yours only!"

I replied, that a copy *must* be sent to the Committee of the Bible Society in London; but I must not be the translator,—adding, however, that on account of the verses at the end, *whoever* might interpret it, should have some idea of metrical imitation. At that time I did not know that Mr. W. had ever translated a verse in his life.

"Let me have it! Leave it with me!" said my new

but most kind and earnest helper,—whose man-servant brought, I think that very evening, "The Translation, with Mr. HENRY WARD'S kind regards." This, having been transmitted with my report to Earl Street, the following came in reply:—

"BRITISH AND FOREIGN BIBLE SOCIETY,
"*Earl Street, Blackfriars, London,*
"*February* 27, 1852.

"MY DEAR SIR,

"We are much obliged to you for the satisfactory and interesting report you have sent us, relative to the distribution of Bibles among the passengers of the ship 'France.'

"Their letter to you must have been exceedingly gratifying; we shall be pleased to make some use of it, in whole or in part, provided you do not intimate to us that you have any objection.

"With kind regards, I remain,
"Yours truly,
"GEORGE BROWN, *Secretary.*

"*To the Rev. T. M.*"

Of course, it was right to ask Mr. WARD'S permission; and I did so, enclosing the above. The following was his kind reply to my note:—

"MY DEAR SIR,

"There is but one answer to be given to the British and Foreign Bible Society, which is, that it is at liberty to make what use it pleases of my translation, which I offered you to make, because I really felt that your intercourse with these poor Emigrants was alike honourable to both parties as Christians.

"I felt, too, that I might have done more for these brethren in distress, during their most creditable sojourn among us.

"It has brought us (you and me) to a better acquaintance; and, on a future occasion, I may be able to co-operate with you, in furthering the good of similar 'Birds of Passage.'

"You may put down my name, HENRY BAYNES WARD, to this Society, for an annual subscription of £1, or a guinea (whichever is usual); and you may consider this as one result of the 'France's' detention here.

"When I know which is the sum, I shall have much pleasure in giving it to you.

"Pray believe me to be, my dear Sir,

"Very sincerely yours,

"H. B. WARD.

"*Debourne Lodge,*

"*28th February*, 1852."

PARTING LETTER FROM THE PASSENGERS,

AS TRANSLATED BY

THE LATE HENRY BAYNES WARD, ESQ.

"*East Cowes, Isle of Wight,*
February, 1852.

"MOST ESTEEMED AND REV. SIR,

"Deeply impressed with feelings of the greatest gratitude towards you, and all your worthy family, the undersigned cannot omit making the same known to you in this way; the more especially as they are not merely expressing the joy of their own hearts, but are charged to do so in the name of the whole company of passengers in the ship 'France,' who have been obliged to reside at East Cowes from the 27th November last till this period. Indeed, most worthy Sir, from the beginning to the end of our sojourn here, you have unceasingly, like a real father, dealt with us in the mind and spirit of our Saviour Jesus

Christ. Not only have you striven to diminish our want of bodily necessaries, but your eye and your hand have been principally directed to the supplying, as best you could, of our spiritual wants. By your kind intervention were 120 copies of the Old and New Testaments sent by the London Bible Society, and distributed by you, personally. Nor is this all: it was your affection that, on every Sunday, in the house of God, announced to us His word. You have been a faithful advocate for us with God and good men. May a rich harvest crown the good seed bodily and spiritually sown! Be thine an ample reward from the mouth of the true Shepherd, Jesus—'Behold, thy pound hath brought forth much fruit; enter into the joy of thy Lord.'

"Alas! we know, by sad experience, that among so many people there are many who cannot be brought to a true sense of gratitude; to true thankfulness and repentance; neither by men nor by the goodness of God. We beseech you, therefore, and your co-religionists, that your love may still accompany us, and keep alive in us that feeling.

"We, on our parts, shall carry with us, from England's hospitable land, a treasure for our future life, which will terminate only in heaven. We have indeed found brothers in Christ. We have learned from them how active and how efficacious true faith is. In a word, we have received from them a pattern, which, after that of our Saviour, we shall endeavour to imitate with all earnestness to the end of our lives; towards which, in conclusion, we beg your spiritual sympathy and intercession by prayer to the Lord.

"What has been done for us, poor miserable creatures, by HER MAJESTY, her royal consort PRINCE ALBERT, and the Court, is more than we can express by words; for the donations are as many and great as are Her Majesty's realm and renown. GOD, alone, knows their magnitude; and HE, both here and hereafter, will be her glorious rewarder! That will henceforth be the wish put forth in

our prayers; and long as they live will each of our passengers, with the deepest feelings of their hearts, exclaim—'God save the Queen Victoria!'

"Hoist, fellow emigrants, the sail,
Once more to brave the boist'rous gale,
In quest of distant lands.
God hath preserved us hitherto,
And His protection will renew:
The tempest He commands.

"Whilst on the dangerous deep we move,
To God, men, with a brother's love,
For us put up their prayer:
Then let the storm in anger roar,
The waves their wrath around us pour,
We are the ALMIGHTY'S care.

"Farewell! thou hospitable shore:
Which clads the naked! feeds the poor!
We feel, but can't express:—
And though the ocean intervenes,
VICTORIA! thou best of Queens!
Thy name we'll ever bless.

"This is designed as a standing memorial from the grateful passengers.

"JOHANNES FRÜH, from Lorch, Württemberg.
"E. HELLER, from Reutlingen.
"E. LANG, from Munich, Bavaria.

"*Rev. T. Mann.*"

PART XIV.

The Step-ladder—The Hesitator—Attention of Roman Catholics to Foreign Emigrants in England—Appeals of Foreign Protestants for the Lord's Supper—The Pilgrim Church—"Evangelical Alliance"—The Solemn Feast—Lines forwarded by a Rhine-Province Man, in Commemoration thereof—Conclusion.

UNDER a succession of what I supposed to be indications of duty, I had been led to distribute tracts and Bibles, to read, to speak, to sing, to preach, to pray, to warn, to comfort, to counsel, to baptize, and to conduct marriage services in the German language, "as best I could."

There was, however, *one* act of the ministerial life about which my mind—too quick on some points and too slow on others—had always hesitated till after the departure of the ship "France." From the very first time of my conducting German public worship, (with passengers from the "Dorothea," in 1840,) each succession of Emigrants had requested me to administer *The Lord's Supper;* and I, as repeatedly, had paused, till ship after ship had sailed—bearing away dear Protestant brethren in Christ Jesus, with whom I had delayed, and therefore, virtually declined, so to show forth the death of our common Lord.

Overlooking the fact that the remedies were in my own power, I had allowed certain questions of "consubstantiation" and of "church polity," to hold my judgment in abeyance; and to restrain even strong desires of my own heart, on that especial question. With shame I confess my fear, that but for the zeal of Roman Catholics, I should not even at length, have seen it right to dismiss my scruples.

A.D. 1854, however, another large ship, the "Peter

Hatteraich," having been stranded on a sand bank, in the English Channel, had been brought to Cowes for repair; and there being many Roman Catholics on board, a "Priest," who could speak German, came hither, from London, to "confess" them. By that gentleman, or by the resident Roman clergyman, the "Sacrament," according to their ritual, was administered to the Emigrants of their own community.

This, after I had preached to many of the Protestants, of course, increased the urgency with which several of their company applied for the Lord's Supper—in connexion with a service in their own language. It also increased my responsibility, if I should refuse their request.

These Protestant people said, "We are not sorry that our Roman Catholic shipmates could do what they believed to be right; but we, also, wish to follow our convictions. We love the Lord Jesus; and would show forth His death in that way which seems to us to accord with the Holy Scriptures. We do not imagine that the ceremony will save us; but wish to obey the command of our Redeemer. We are not prepared to commune with the Roman Church; and an English service were as foreign to *us* as a Latin one; but we, too, are in serious circumstances. It would comfort us to eat bread, and drink wine, in remembrance of our Saviour—before we again encounter the perils of the sea."

The applicants, though members of various churches, had "one faith and one baptism" into their common LORD. Under deep trials, they had observed the demeanour of their fellows. They were not only prepared to acknowledge "one God, and one Mediator between God and man," but to meet each other as believers in "Christ Jesus." Generally, also, they had testimonials from their pastors in Germany.

These facts, as thus presented, so far overcame my scruples, that I not only felt it to be right to comply with their request, but that I had been seriously wrong in with-

standing so long. Directing, therefore, a "Vorsteher" to introduce, *and hand me the names of*, spiritually-minded persons who were thus desirous to unite, *as a Pilgrim Church*, in a foreign land; I received the following list of such persons:—

Joh. Knäpple,
Lissette Knäpple,
George Müller,
Jacob Müller,
Nicoläus Müller,
Joh. Müller,
Sus. Müller,
Jos. Hosch,
Adam Brehm,
George Krämer,
Heinrich Reinbold,
William Maas,
Susanna Maas,
Friedrich Krämer,
Joh. Zeh,
Heinrich Holstein,
Friedrich Abendschein,
Jos. Hassler,
Katherina Wägner,
Lenora Wägner,
Margaretha Krüger,
Christian Hartman,
Eva Müller,
Gottfried Hagel,
Friedrich Fort,
Michael Maas,
Friedrich Müller,
Heinrich Alter,
Christoph. Hülfshorn.

This little company, afterwards increased by the addition of a few whose names I have not preserved, with the senior deacon and some members of our English Church, met on Thursday, March 30, 1854, at the "Gottes Haus," on Sun Hill.

The service was inexpressibly solemn. A "Form" from one of their own Agendæ,* including a remarkable series of

* One Foreign Catalogue (that of Mr. David Nutt, 270, Strand, London,) enumerates not less than 519 books of Liturgies, or on Liturgical Literature! Even this, does not contain all the German Agendæ, often to be found in the hands of foreign sailors and emigrants. When such Forms require *responses, or changes of posture*, of course each prefers *his own*. I have observed *none* of the Protestant Agendæ, from which an evangelical minister might not *compile* a service in the use of which he could unite with the strangers—if such help should be desirable.

questions and responses, had previously been submitted to me—that while considering the consciences of others, I might not, unawares, entangle my own;—and of employing that Liturgy I have never repented.

Two-and-twenty years before, I had, indeed, written "Hints on the Gift of Prayer;" and have now no preference for "Forms," except when sure that the designs of worship can be best answered by their employment; but, in this case, my mind was free. I was at liberty to alter, and did alter, words not in agreement with my own convictions; but the entire engagement was far too serious, and the circumstances too affecting, to admit of captious "meum" or "tuum" in any of our minds. We met in the name of the LORD JESUS; and our hope, verily, was, that HE was present in our midst.

In one of the letters sent from on board the "Peter Hatteraich," after the captain had ceased to allow passengers to come on shore, there are touching lines in commemoration of this our "Evangelical Alliance." I am unable to state whether they were copied, or expressly composed on the occasion; but most gladly endeavour to fulfil the pious intention of the Christian man who addressed them to me. It was, clearly, his wish to comfort our hearts, as God had graciously enabled us to endeavour to refresh his; and, though, from my inability to decipher German hand-writing, when it is not very distinctly executed, the lines lay long unobserved in my own possession, their value has, at length, been appreciated.

In this translation I have been more helped than in any, of my own, in the previous pages. In fact, two friends from father-land, and two belonging to this, our mother-country, have been employed to decipher the original: but we hope we have been repaid. The following is our rough joint rendering of the lines in commemoration of the Holy Communion at the Lord's Table, as celebrated March 30, 1854, between Protestant Christians from various states of Germany and Evangelical English believers, at "Gottes

Haus," Sun Hill, West Cowes, Isle of Wight, England, presented to the Pastor, April 7, 1854:—

1. When souls meet together—
Being loved, O Lord JESUS! by Thee!
Uniting to show forth thine atoning death;
And graciously received by Thyself:—
Sustained and comforted by Thee,
They take fresh courage in Thy service!
Then, their troubled hearts are calmed!
There, all is prayer, and love, and gratitude!

2. Though they never beheld one another before,
Or were, from the ties of nature, allured to confidence,
They soon agree—in that holiest bond of love,
Which entwists together the hearts, of all,
Whom thine Almighty Breath, O JESUS!
Has permeated with its gracious influence,
Raised from the unconcernedness of sin,
And counted amongst thine own flock.

3. There is, indeed, a precious "Hail!"
When every one acknowledges THEE!
There is a happy linking of minds,
When bosoms thrill with sacred joy:—
Soon, then, are souls transparent!
They speak of the kingdom of heaven!
They tell of their sorrows, and their sins;
But also of Thy Mercy's profoundest power!

4. Then, every heart expands!
And tongues sing loud of sacred bliss!—
Then the lips overflow—
With that which swells the breast!
They sigh to be with Thee! O JESUS!
'Tis then they feel Thy presence!
And while, to each, Thou art revealed,—
They take the peace which Thou alone canst give.

5. Oh! keep us! Thou dear SAVIOUR!
In heavenly union, like this;—
Indeed, the noblest, and the best!
Oh! make us pure, and clean!—
That we may ever dwell among Thy people,
And, as branches in the True Vine,
Be nourished and preserved here,
Unto eternal life in Thee!

The writer adds:—

"Yes! dearly beloved friend, in the Lord Jesus! my heart's desire, at parting, is, that you remember each of us in your prayers to the Almighty; and particularly myself—who am a great sinner, but young in Christianity, and a mere beginner, as a disciple of the Redeemer—in need of all support and intercession in your prayers to Heaven.

"'Also, on my part, I will never cease to pray for you, that the Almighty may help you to grow in His grace; and that He may strengthen both of us against the temptations of the world, and the lusts of the flesh, our hardest struggles.

"Thus do we part, bodily; but in spirit we are still together. May the blessing of Heaven rest upon you, on your dear family, and on all Christian friends!

"CHRISTOPHER HÜLFSHORN,
"*From Hohestagen, in Prussia, Province of the Rhine, near Dusseldorf.*

"*Rev. T. M.*"

CONCLUSION.

DEAR CHRISTIAN READER,

You have now been informed of some of "My German Schools and Schoolmasters."

My schools were the streets, my home, the book-stalls, the quays and docks, the temporary houses of refuge for shipwrecked foreigners, the sick chamber, the cabin, the road-side, the places of Bible distribution; and, best of all,

the houses of God, in which I have met Teutonic Emigrants.

My school-fellows were my child; a friend who was sometimes allowed to say lessons at our house; and varieties of people with whom I have conversed in the language, or tried to learn lessons for eternity.

My *school-books* have been interlinears, progressive readings, grammars, dictionaries, sundry volumes of poetry, tresors, articles on philosophy, history and natural history, German newspapers, a few theological volumes, German-and-English "Sinner's Friends," religious tracts, hymn-books, prayer-books; and the precious word of God.

My *schoolmasters* were my professional teacher, my school-fellows, my clerical and other German friends, the sailors and Emigrants with whom I have conversed, the writers whose books I have perused; and, I humbly hope, "the Great Teacher," whose instructions so far surpass them all—and whose gracious help has, I trust, enabled me to learn from the others.

Do not, however, fancy me to be a profound German scholar—for that, certainly, I am *not!* I have received letters, addressed to myself, which, yet, I am unable to decipher. In conversation, I have often been obliged to have recourse to signs; to ask the people to use other words, or speak more slowly; to beg them to wait while I could use my dictionary: with various other expedients. The truth has been, that when hundreds of these shipwrecked brothers and sisters have been at liberty to move our latch, or enter our dwelling, I have been obliged for weeks together to *think* in German; and after a few days, thus employed, have seemed to get a sort of *German head;* but, at other times, and otherwise, I have done little.

It is, however, precisely that fact which makes me hope that this little book will be useful. Had the blessings vouchsafed to me been rewards of high attainment, or very unusual diligence, there were less encouragement for others to expect success; but such has not been the case. I have

been only as "a lad here, who had five barley-loaves, with a few small fishes;" and if the LORD have taken them, and made them means of comforting some hundreds of my fellow-creatures, it is not only clear that HE should "bear the glory," but that others may bring their *small* wares for His gracious acceptance and employment.

It is written—"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." I, therefore, "cast" this "bread on the waters."

May it "be found after many days!"

May it encourage another to care for "the stranger in distress!"

May it remind some that by simple efforts, and with small means, they may be helped to "comfort those that are cast down!"

May it be followed by other developments attesting that humble evangelical religion cannot be extinct in those parts of Europe from which such escapements have thus been *incidentally* observed!

May it provoke "the communion of saints" of various denominations at home, and fellowship with believers from abroad.

May it teach the value of our own privileges.

May it, directly, or indirectly, help some "forlorn and shipwrecked brother," to "take heart!"—in the best of all senses!

May it again show that "God is faithful," and true!

May it guide a soul to the "Ever-present Help in trouble!"

May it direct to JEHOVAH, as to a FATHER!

May it prove to have been an atom, in this great universe, which shall have promoted "Glory to God in the highest, and on earth peace, good-will towards men!"

For Jesus Christ's sake,

AMEN.

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